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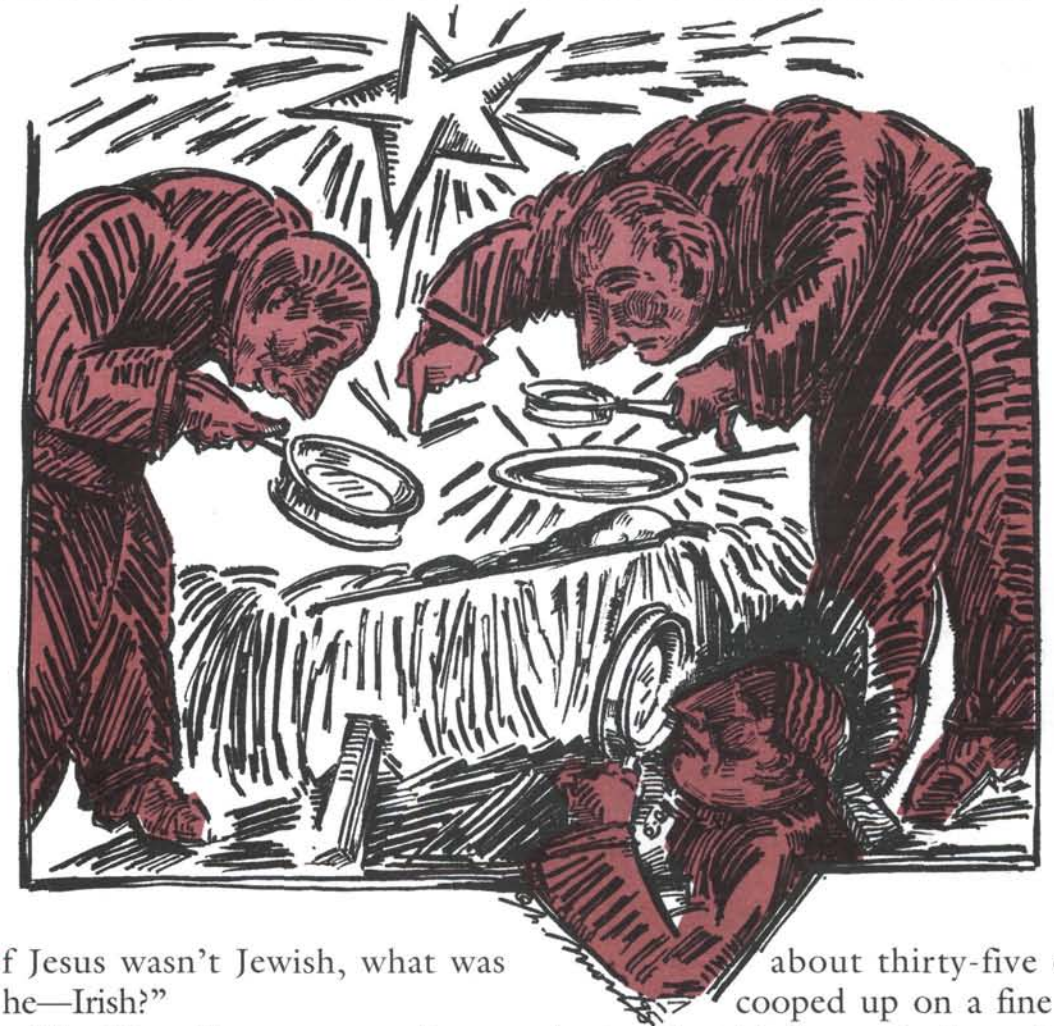

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"If Jesus wasn't Jewish, what was he—Irish?"

The New Testament professor sounded exasperated, and for good reason. It was a frustrating session for the Jesus Seminar, the consortium of biblical scholars who meet twice a year to vote on whether the man Christians call Savior actually said or did any of the things attributed to him in the Gospels. There they were, about thirty-five of them, cooped up on a fine October day in a hotel ballroom in Santa Rosa, California, haggling over such matters as: Was Jesus really a descendant of Abraham, as the Gospels of Matthew and Luke aver? Does that mean a literal descendant, or could the statement be true figuratively, in the sense that Jesus was a Jew? And who *was* his father, anyway? *Continued on page 22*

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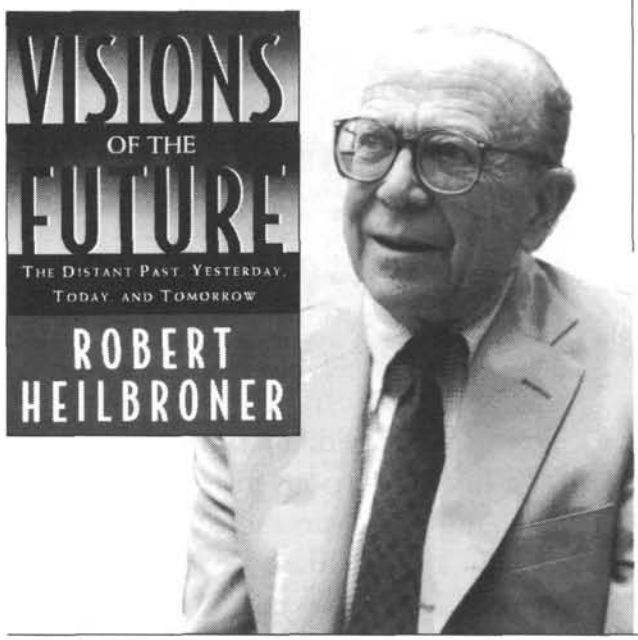

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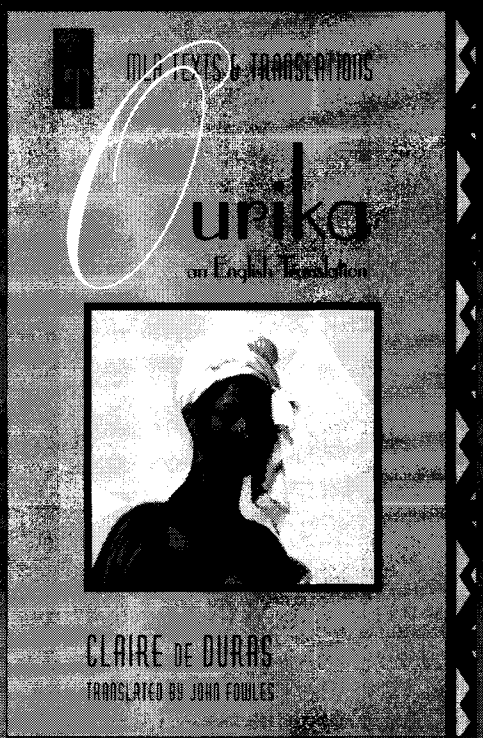

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Letters to the *Editor*

DISSENTING ADULTS

Larissa MacFarquhar displays a petty turn of mind in her Field Note about Barry Dank, founder of Consenting Academics for Sexual Equity ["Dankness Made Visible," November/December 1994]. MacFarquhar's inability to grasp what is at stake in the movement to ban consensual personal relations between faculty and students will not, I hope, blind your readers to the facts.

It is one thing to openly discuss the possibility of problems and conflicts of interest in relationships between professors and students. It is quite another to prohibit such relationships. Yes, sexual harassment is a danger—and there are already laws against it. Shall we also ban dating because date rape may occur? Once we have cleaned up academe, shall we move on to prohibit all the relationships in the world that have elements of "power imbalances" in them—whether it be money, talent, beauty, age, wisdom, or influence? Why not regulate all personal relations, since they are notorious for their messiness and resulting unhappiness?

An article less desperate to amuse than MacFarquhar's might have asked why so many otherwise reasonable people are rushing to impose bans on others, with little regard to the corollary loss of freedoms for all. But MacFarquhar wastes not a line on problematic issues raised by the move to control student-professor relationships: the loss of freedom of association; the assumption of venality as the norm in professorial attitudes toward students; the gross exaggerations in the discussions of professors' power and students' powerlessness; and, worse, the debasement of all student-teacher interactions to mere "power issues."

Instead of any serious attention to these substantive matters, MacFarquhar heaps ridicule on the folks who are not ready to join in the redefining of academic life and recasts these people as dirty-minded professors. It is not surprising, therefore, that the article has nothing to say about women faculty members like myself, who share Professor Dank's concerns and are grateful that he—knowing he will be subjected to misrepresentations such as MacFarquhar's—is still willing to speak publicly about these important issues.

Daphne Patai, *Professor of Women's Studies and of Spanish and Portuguese, University of Massachusetts at Amherst*

Writing on professor/student romance, Larissa MacFarquhar likens such liaisons to Lolita love. There are, she says, "more than a few Humbert Humberts, slavishly handing over undeserved A's to canny collegial nymphets." But the nymphet is specified in *Lolita* as being "between the age limits of nine and fourteen"—a "little deadly demon among the wholesome children." Humbert the Hummer describes "college girls" as "that horror of horrors," assuring us that "there are few physiques I loathe more than the heavy low-slung pelvis, thick calves and deplorable complexion of the average co-ed (in whom I see, maybe, the coffin of coarse female flesh within which my nymphets are buried alive)." To harbor the true nympholeptic passion, says Humbert, you have to be "an artist and a madman, a creature of infinite melancholy, with a bubble of hot poison in your loins and a supervoluptuous flame permanently aglow in your subtle spine (oh, how you have to cringe and hide!)" Attraction to women of college age is a whole other syndrome.

Colin McGinn, *Professor of Philosophy, Rutgers University*

continued on page 65

Letters to LINGUA FRANCA *should be typed double-spaced and be accompanied by the correspondent's name, address, and telephone number. Letters may be edited for clarity or length.*

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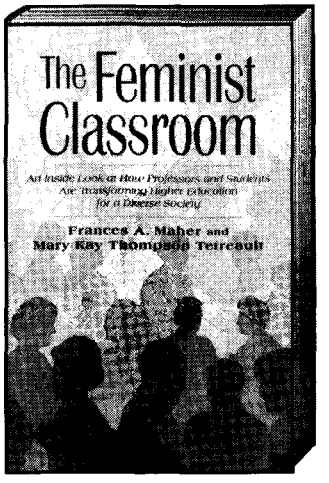

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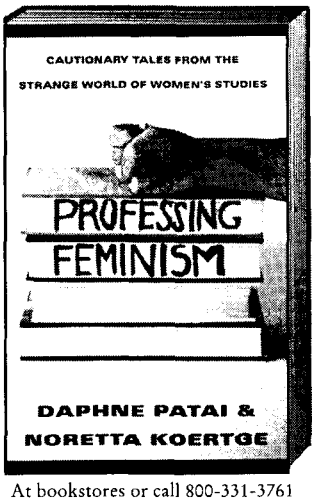

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Field *Notes*

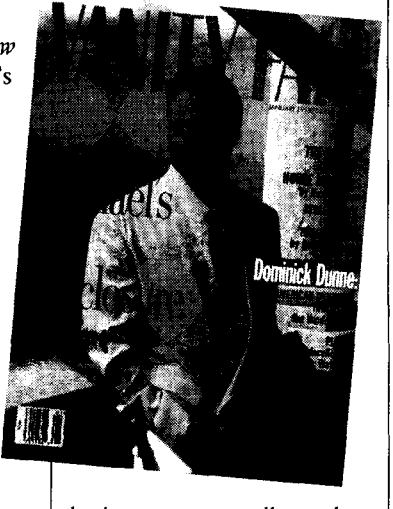
WHY JOHNNY'S PROFESSOR CAN'T READ

IS IT OUR IMAGINATION, OR is there a deep ennui settling over the university's critical vanguard? While the new Republican Congress sharpens

its knives for the next NEA and NEH budgets, the watchdogs for academic freedom struggle to stay awake. Patricia Meyer Spacks, the outgoing president of the MLA, an organization long anathematized by the right, has just published a 300-page book on boredom, while Patricia Limerick, a No-Longer-So-New Western historian, recently confessed in an op-ed piece for the *Chronicle of Higher Education* that academic opposition to multiculturalism has less to do with ethnocentrism or racism than with a deep-seated but unacknowledgeable reluctance to lengthen reading lists.

The Resistance to Reading has, in fact, managed to acquire an odd cachet over the past year, as the *Chronicle* and other periodicals have observed. At the very moment that Harold Bloom was pushing his list of Great Books to more than 1,500—the literary version of Major League expansion—his foes in the School of Resentment, as he calls it, were abandoning books altogether. In an interview with the *New York Observer,* Columbia's D.A. Miller claimed to have "left literature" for Broadway musicals and muscle magazines, while a few miles away, NYU's Andrew Ross told a *New York* magazine reporter that he "hardly got time to read books anymore," only "glossy magazines." And only last May Gridley Stoker wrote a column in the San Francisco fanzine, *h2so4,* devoted to "Reviews of Books I Haven't Read and Why I Haven't Read Them." If these are bellwethers, then orals lists will soon have a different look—and length.

Some twenty years ago, the British critic David Lodge published the first of his hilarious trilogy of novels sending up the world of literary theory. A memorable moment in that novel, *Changing Places,* is a deliciously nasty dinner-party game called "Humiliation," in which the academic guests can win only by confessing to not having read a classic that everyone else has read—a game in which the pleasures of victory are exquisitely calibrated against the pain of embarrassment. Not surprisingly, the butt of the joke turns out to be an intensely ambitious young literature professor whose competitive energies induce him to confess before all his colleagues that, yes, indeed,



he has never actually read *Hamlet,* though he has seen the movie. Three days later, he fails his tenure review.

When the new edition of *Changing Places* appears, it will undoubtedly alter the humiliation scene of the young critic. Once again, his competitive juices will overwhelm his scruples, but this time he will confess before all of his cultural studies colleagues that, yes, he once read *Pride and Prejudice*—but long ago.

—R.J. Lambrose

DRIVEN TO DISTRACTION

RICH PEOPLE AND universities have been getting in bed together for centuries, but wealthy donors have historically been satisfied with having a building or a chair named after them. These days, though, some donors want much more for their money. In 1986, for example, Maryland's Salisbury State University quite willingly christened its new professional school the Franklin P. Perdue School of Business, even though the chicken magnate (and local alumnus) conditioned his gift on the university's working with Perdue-hired consultants on curriculum and classroom design.

At the outer edge of this phenomenon lies UC Berkeley's little-known Behring Auto Museum. Ken Behring, millionaire real-estate developer and owner of the Seattle Seahawks, started collecting cars in 1980, and he did so with a museum in mind. Eventually, he approached Stanford, Saint Mary's College in Moraga, California, and Berkeley with his plan, but didn't receive much interest from the first two. With Berkeley, however, Behring hit pay dirt; one of Ira Michael Heyman's major goals as the new chancellor of the university was to improve campus finances, and if an auto museum wasn't the sort of

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gift that topped his wish list, it wasn't to be brushed aside, either. The proposed museum would not only display scores of unquestionably beautiful, unusual, and valuable cars; it would also contain a research library and space for conferences and social functions. And it didn't hurt matters that Behring offered to build a lavish Museum of Art, Science & Culture on the same site.

The Behring Educational Institute officially came into existence in 1982 as a nonprofit corporation operated "in connection with" UC Berkeley "exclusively to advance the educational and charitable purposes of said University." At first, the museum created little stir on campus, in large part because few people knew about it. Eventually, though, word got around, and Watson "Mack" Laetsch, then the UC Berkeley vice chancellor for development and the museum's main proponent at the university, says he "took a lot of heat" over it, mostly from professors. "Faculty tend to be contemptuous of popular culture; they like bicycles, but they don't like cars," says Laetsch, now an international investment banker. "And there were snobs from the art world who think toilet seats are art but cars aren't."

Once it opened, however, the museum received generally good press, as there was no doubting the high quality of the Behring collection or the elegance with which it was displayed. Eyebrows were raised at the admission price of twenty dollars per person, with visits limited to group tours—but that policy was changed within two years. There were scattered complaints, too, of the prominence given to automobiles like Hitler's Mercedes-Benz military parade car, Mussolini's

THE RIGHT STUFF

HERE'S ONE SOLUTION TO the endless bickering over the politicization of the humanities: Simply take some chalk and divide the academic playground in half, keeping the radicals on one side, the traditionalists on the other.

This kind of separatist thinking informs the "critical college guide" currently under development at the conservative Intercollegiate Studies Institute in Bryn Mawr, Pennsylvania. The survey, excerpts of which appear at right, was mailed to Institute members last fall, and will help researchers gauge how earnestly a school subscribes to the "traditional tenets" of higher education. Once the revisionary rankings have been compiled, the completed guidebook should steer little Limbaughs toward a school where they won't be bothered by touchy minorities, feminist propagandists, or predatory professors—and vice versa.

Are many courses used for indoctrination; that is, are many classes used by instructors to instill their ideological or political beliefs in the students?
Many Some Few None

If freshman orientation exists, is it partly used for "consciousness raising" or "sensitivity training" (that is, to reorient student attitudes toward groups considered to be victims of prejudice)?

If there is a behavior or speech code on campus, does it tend to inhibit First Amendment rights?
Yes No If so, please explain.

Is there a campus controversy about Eurocentrism in the curriculum (that is, are some arguing that there is an undue emphasis on Western Civilization)?
Yes No If so, elaborate.

Do instructors tend to dress more formally (jacket and tie) or more informally?

How often do professors date undergraduates?
Nearly always Often Sometimes Not very often

To the best of your knowledge, how common is student sexual activity on campus?
Very common Common Not so common Rare

How conspicuous is the homosexual faculty presence on campus?
Very conspicuous Conspicuous
Not very conspicuous Inconspicuous

How often do minority groups tend to separate themselves from the rest of the student body?
Nearly always Often Sometimes Not very often

How often does the administration tend to apply more lenient academic, financial, disciplinary, or other standards to minority students?
Nearly always Often Sometimes Not very often

How often do Teaching Assistants tend to have a sufficient command of spoken English?
Nearly always Often Sometimes Not very often

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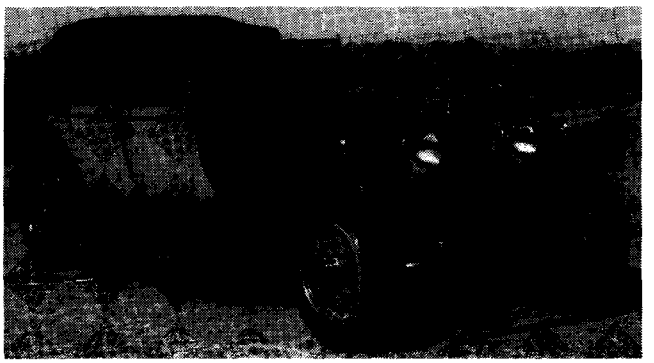
touring car, and a Mercedes roadster supposedly owned by Stalin.

Those cars have since been sold, but the fact that they were there in the museum at all indicates its academic Achilles' heel. After all, if a major university was determined to create a car museum from scratch, it wouldn't gloss over the most significant aspects of the automobile—its impact on American and world culture, its growth into the largest industry on earth, its role in the development of mass production and organized labor, its engineering innovations, and environmental side-effects. The Behring museum, by contrast, scants those issues. There's not a Ford on the floor. Indeed, the most notable feature of many of the cars is their celebrity ownership: You can find Clark Gable's 1935 Duesenberg, Rita Hayworth's 1953 Cadillac coupe, and the pure silver 1926 Daimler owned by the Majaraja of Rewa. Judging from the looks on visitors' faces, especially those of young students, the collection doesn't encourage curiosity so much as the desire to be very, very rich. Most of the time, though, it doesn't even do that; attendance is spotty, and tens of thousands of Berkeley students have never heard of the auto museum, let alone set foot in it.



That seems to suit university administrators just fine. It's hard to believe, however, that they will be any too quick to entertain plans for a UC Berkeley Gallo Wine Museum in Napa, a UC Berkeley Lucasfilm Museum in Marin, a UC Berkeley Wozniak Computer Museum in Santa Clara . . . unless, of course, they really, really need the money.

—Chris Goodrich

If a major university created a car museum from scratch, it wouldn't gloss over the most significant aspects of the automobile.

NEVER MIND

IN A FAMOUS STORY OF ACADEMIC LIFE, A SOCIOLOGIST SPENDS A YEAR PAINSTAKINGLY documenting the patterns of prostitution in a major city. The sociologist triumphantly makes plans to depart upon the completion of his work; on the way to the airport, his cab driver tells him what he has just spent a year discovering. The story is no doubt apocryphal, but it captures the tendency of some academic research to document the painfully obvious—an aspect of their work that most scholars would prefer to sweep under the rug.

That, of course, is not possible when your research "findings" are celebrated in the local newspaper. Last year, for example, professor Ian Jack, the head of the Sydney University history department, was the subject of a long and flattering article in the *Sydney Morning Herald*. The paper described Jack's "rediscovery" of a long-"forgotten" blast furnace, built in 1874. He explained to the paper's reporter how knowledge of this "important heritage site" had "somehow . . . slipped between the cracks of local knowledge." And the reporter, in turn, lionized the professor's "extensive detective work in newspaper files, land registries and mineral reports," which had made his "discovery" possible.

The glow of instant celebrity had scarcely begun to fade when the next day's newspaper arrived with this item: "What a pity, says David Dixon, a geology teacher at Trinity Grammar . . . that [he] didn't know that Professor Ian Jack was trying to find the 1870s blast furnace.... Mr. Dixon has been taking Year 12 students on an annual excursion to the furnace since 1981."

—R.J. Lambrose

SUIT DU JOUR

EVER DREAM OF SUING Dinesh D'Souza? Taking Roger Kimball for all he's worth? Susan Suleiman and Alice Jardine, French professors at Harvard, are living out these academic fantasies in a French courtroom. The target of their litigation is the journalist Victor Loupin, who wrote a D'Souza-esque screed against the Harvard French department in *Le Figaro* last April and now finds himself accused of libel.

Of course, Americans are accustomed to being the objects of French scorn, but *le politiquement correct* has lowered Americans even further in French esteem. In menacing col-

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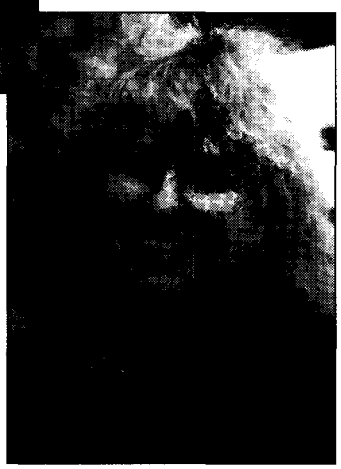

Susan Suleiman and Alice Jardine

professors filed separate but similar lawsuits. They are each asking for damages of 150,000 francs ($30,000), which is the maximum compensation allowed under French libel law. To bolster their case, approximately sixty people, including many of the professors' graduate students, have written letters of protest to be presented in court.

Suleiman's suit levels a variety of charges. It contends that she was "grossly caricatured as unthinking and partisan, teaching literature under the grip of one perverse ideology." It states that her course entitled Realism in Twentieth-century French Literature was taught in the fall of 1993, and therefore could not have been going on, as Loupin claimed, "in another room" the spring he visited Harvard. And it insists that Suleiman does in fact teach classic (male) authors such as Proust and Sartre.

Whatever Loupin's authors, Loupin's article portrayed Harvard as "the temple of political correctness" and charged that the only French authors considered worthy of study at the university are "women (at a minimum), of color (if possible) and homosexual (perfect)." Perhaps most galling to Suleiman and Jardine, however, was Loupin's questioning of their academic credentials: "Among the women who succeeded [Harvard's great French professors], only Alice Jardine has a semblance of scholarly baggage. And what would that be? A translation from French to English. Of what? A book by Julia Kristeva."

In fact, both professors have published influential books. "I'm willing to take any number of insults, and I've been insulted plenty by political enemies," says Suleiman. "But there's a point beyond which there is such a degree of baseness and pure dishonesty that I think it's absolutely essential to act. This guy was just lying through his teeth." In July, after consulting with French legal experts, the

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Field *Notes*

errors, though, he may have been on to one thing: The Harvard French department is in some disarray. Since three professors left in quick succession in the late 80s, the department has had to supplement its faculty with visiting professors, among them the distinguished scholar Tzvetan Todorov. In one sense, Loupin can't be blamed for wondering if "old authors are suspect" at Harvard: two of the French department's four tenured professors, namely Suleiman and Jardine, specialize in twentieth-century literature.

The cases go to trial at the end of January. "It's in the same court where Marie Antoinette was condemned to death," notes Suleiman. If the professors win—"Every legal expert swears that we will," says Jardine—*Le Figaro* will not only have to pay damages. It will also have to acknowledge the court's decisions in its pages and pay for public notices announcing the verdicts in other newspapers.

Sweet revenge? Perhaps. Alas, Suleiman and Jardine suspect that an article such as Loupin's would not be libelous under American law. What can professors do, then, about their American tormentors? Says Jardine: "I think academics need training on how to talk on radio and TV."

—*Susannah Hunnewell*

. . . AND AT THE MLA

THE 1994 MODERN LANGUAGE ASSOCIATION CONVENTION in San Diego had not even begun when *de rigueur* newspaper coverage portrayed the upcoming affair as self-parody. Amy Wallace's *Los Angeles Times* article provided a box with the annual helping of seemingly ridiculous paper titles. There they were: "Tupi or Not Tupi: Cannibalism, Cultural Identity and Popular Cinema," "Abusive Furniture: *Das Ding*," "Bambi on Top," and so on.

During the meeting, UC Berkeley English professor Robert Tracy pointed out that the *Times* article had obviously been written by an outsider. Why? Because Wallace had missed those titles that were the *real* howlers, to wit: "Changing the Freshman English Program," and the one in session 85, "Financing Higher Education Today and Tomorrow."

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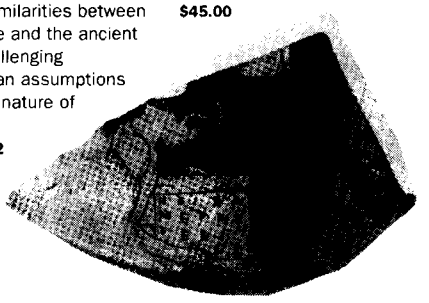

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CRIME AND PUNISHMENT

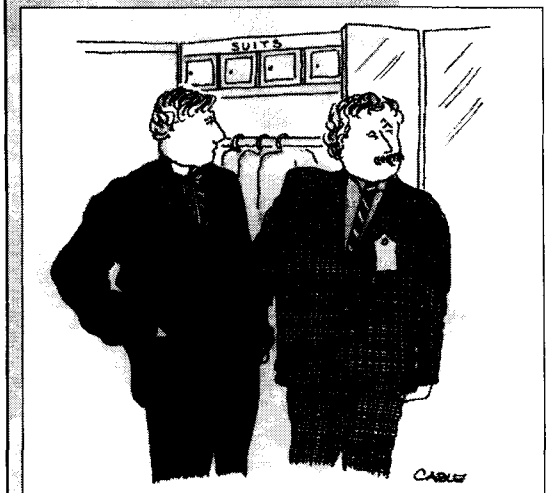
RECENT HISTORY HAS NOT been kind to the Russian book lover. Lenin Library, the country's central research resource, had to shut down for several weeks last fall. And the government has been shamed into returning some of the countless volumes that Soviet authorities plundered from public and private archives of the former Eastern bloc. Nonetheless, the Russians take what's left of their cultural heritage very seriously. Accordingly, when more than a hundred rare books vanished from the Moscow State University library, a national furor ensued. When it was over, a military judge had tagged six bumbling, half-hearted young thieves with prison sentences of up to six and a half years each. In Russia, book theft is no longer just a crime; it's equated with *treason.*

The 132 heisted volumes, including 37 editions of Pushkin's poetry published during his lifetime, were valued by the court at more than $8 million. Moscow State's treatment of the books, however, gave little indication of their value to the university or to the motherland. For reasons no one can explain, MSU stored its rare books in the old university building in the center of town, an easily penetrated eighteenth-century fire-hazard. The fragile collection rested on rickety shelves in a stuffy room the size of a walk-in closet. Security consisted of a cheap padlock and one not-so-vigilant *babushka.*

Armed with firsthand knowledge of the security lapse, Denis, a former library employee who wrote dark-night-of-the-soul poetry, cooked up a Raskolnikovian up-from-poverty plan with the help of some friends: To steal some books from the collection, sell them, and set up each of his friends—all at loose ends in nightmarish, hyperinflationary

Self-portrait by Aleksandr Pushkin

CABLE ON ACADEME



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Field Notes

1992—with a whopping 100,000 rubles (just over $200). A bibliophile who frequented Moscow's used-book stores, Denis easily found a dealer willing to buy the volumes—though he decided to stash some Pushkin editions in his personal library, where they would receive proper care.

In accordance with Denis's plan, the robbers first immobilized the elderly guard by tying her feet together—and giving her a dose of the heart medication they had brought with them to ensure that no grievous harm was done. As they removed the coveted Pushkin volumes, the aging shelves suddenly gave way, releasing an avalanche of literary rarities. The boys frantically picked the fallen books up off the floor and stuffed them into bags. An error in Denis's plan was that he apparently had not realized how quickly he, an ex-employee, would become a suspect. But the tragic flaw was that in robbing a library—and stealing the work of the father of Russian literature—the group had attacked the last bastion of Russian national pride.

In Russia, book theft is no longer just a crime; it's equated with treason.

Media reaction to the arrest of the hapless thieves—who had turned themselves in, returned the books, and paid to repair the physical damage to the library—made it seem like the crime of the century. To make matters worse, a legal quirk landed the case in a military court. Ignoring a tradition of suspended sentences for first-time offenders, and the testimony of library workers, who requested leniency for Denis, the judge handed down unexpectedly severe prison terms. One of Moscow's most prominent human-rights lawyers, Marina Rodman, who defended Denis, maintained that this was the most outrageous trial she'd ever witnessed.

In a time when nothing seems to be sacred, Russia, it turns out, has a sacred cow—its "cultural treasures," and the libraries that hold them. It was an odd sort of comfort that the court offered. Where there is no money or technology to make those treasures secure, there is always the iron fist.

—Masha Gessen

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BREAKTHROUGH BOOKS MUSEUMS

We asked experts in Museum Studies to tell us about the most interesting books in their field. Here are their responses:

Ivan Karp, co-editor of *Exhibiting Cultures: The Poetics and Politics of Museum Display* (Smithsonian, 1991).

In the Days of the American Museum, by **Robert Edric** (Picador UK, 1992). "In the mid-nineteenth century, P.T. Barnum ran a museum in New York City which was a combination freak show, cabinet of curiosities, and traditional display. This novel is an extraordinary account of the human exhibits in that museum, told from their point of view. The front-stage part of his story explores what it is like to be a human being and an exhibit at the same time. The back-stage part contains unstinting descriptions of the exhibited people's passions and feelings. But Edric points out that museums are frequently the only places where human products can be saved for posterity and shared with a broad audience."

Svetlana Alpers, professor of art history at UC Berkeley and author of the forthcoming *The Making of Rubens* (Yale).

On The Museum's Ruins by **Douglas Crimp** (MIT Press, 1993). According to Alpers, Crimp presents a uniquely American bill of complaint—that musuems fail to "represent a spectrum of identities." Ironically, she adds, "the people who make this argument seem to want in to that institution, just as they're calling for its end." And the ironies don't stop there: "Critics and postmodern artists are expressing grave doubts about the museum's continued usefulness at the very same moment that so many new museums are being built."

Spencer Crew, director, National Museum of American History, Washington, DC.

History Museums in the United States, by **Warren Leon** and **Roy Rosenzweig** (Illinois, 1989). This book is an attempt to get historians and museum scholars to "talk together about the key issues: the role of urban history museums in big cities, the importance of the Walt Disney company, the role of feminism in the presentation of women's history, and so on." Leon and Rosenzweig conclude that museum presentations are keeping up with recent developments in the historical profession, but "with a considerable time lag."

Curtis Hinsley, professor of history at Northern Arizona University and author of *The Smithsonian and the American Indian* (Smithsonian, 1994).

In the 1980s, scholars became sensitive to the hubris of museums. ***Museums and Communities*** (edited by **Ivan Karp, Steven Levine,** and **Christine Mullen Kreamer**; Smithsonian, 1992) "deals specifically with the volatile issue of giving back what was previously taken from a community: how to find a compromise between the desire to preserve behind glass and the desire to make artifacts available to the outside world. The contributors' goal is to have museums perform an ongoing function in a living community and to carry on traditions (in altered forms) rather than to set them aside as static objects of observations."

Guerilla Girls artists' collective, self-described "Conscience of the Art World." Authors of the forthcoming *Confessions of the Guerrilla Girls* (HarperCollins).

"For ten years, Guerilla Girls has proved over and over again that the small group of people who run the world of high art and its museums are biased against women and artists of color. Therefore, we hesitate to recommend any book that pays homage to museums, even if indirectly by way of critique. Instead, we ask readers to seek out books about the art one cannot find in them. ***Women, Art and Society*** by **Whitney Chadwick** (Thames and Hudson, 1990) shows the extent to which women artists throughout Western history have been disenfranchised. Maria Robusti is a perfect example. Her father, Tintoretto, forbade her to become a painter in the Spanish court as he needed her services in his own atelier. After her tragic death, in childbirth at age thirty, his production mysteriously declined."

—Ariel Kaminer

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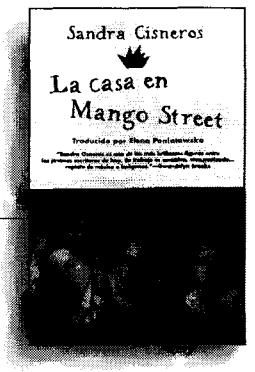

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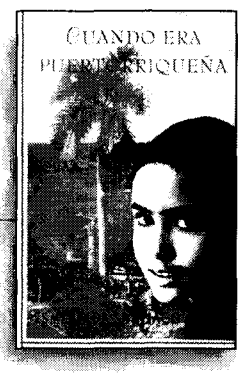

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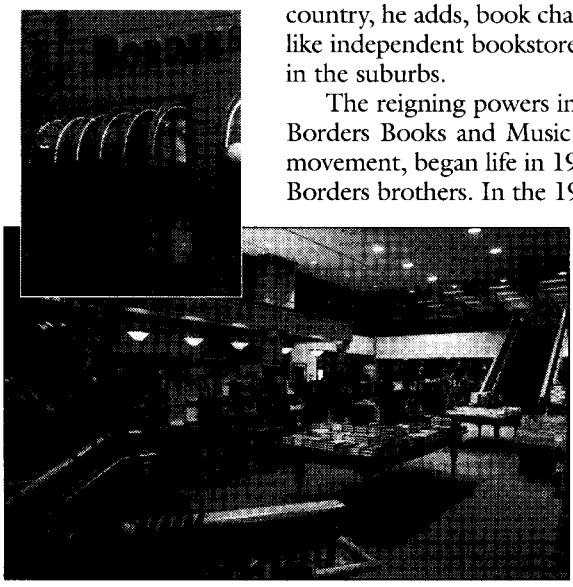
Inside *Publishing*

BORDERLANDS



"It's almost like a virus that's taken on a new form," says Douglas Armato, marketing director of the Johns Hopkins University Press, about the national epidemic of superstores. All over the country, he adds, book chains have increased their inventory and "reinvented themselves to look like independent bookstores." The consequence: Cultural studies and queer theory have arrived in the suburbs.

The reigning powers in this transformation of the American bookscape are two superstores: Borders Books and Music and the new-look Barnes and Noble. Borders, the architect of the movement, began life in 1971 as an independent bookstore in Ann Arbor, Michigan, run by the Borders brothers. In the 1980s, the two brothers decided to take their show on the road, doing battle with monolithic bookstore chains by carefully replicating their Ann Arbor operation. How do you run a chain of independent-style stores? To resolve this paradox, the Borders devised an inventory system that allowed each store to respond to local demand day by day. Books were added in keeping with readers' interests, and stock in out-of-favor subjects was reduced. And, to underline its devotion to the needs of the print consumer, Borders tossed in coffee and readings.

In the last few years, corporate America has paid its highest compliments to the Borders' formula. Barnes and Noble, which stumbled through the late Eighties, was reborn as a superstore in 1990, and began to imitate Borders' buying practices soon thereafter. Borders itself was bought by the Kmart Corporation, owners of the zombie bookstore chain Waldenbooks. Sporting an 83 percent increase in sales over the first three quarters of 1994, Borders may soon find itself purchased by Viacom.

Both Barnes and Noble and Borders are opening new stores at a fast clip, but their expansion efforts differ in strategy. Barnes and Noble, whose top officers are little known for imagination, has chosen to blanket the country—even the most saturated college towns—and challenge neighboring independent book-shops. There are now more than 250 Barnes and Noble superstores, and more are opening daily. Borders, with a relatively modest 76 superstores, employs a more thoughtful approach. Paul Adams, marketing director at Harvard University Press, says that Borders is "absolutely brilliant" at placing its stores; for example, Borders ignored the city of Berkeley and set up shop across the bay in San Rafael, where competition is markedly less intense.

The results have been dramatic. Robert Oppedisano, director of marketing at the University of Chicago Press, says that his latest trade titles have been doing very well, thanks to the superstores, as has the press's sizable backlist, which includes such hardy perennials as *The Chicago Manual of Style* and the Richard Lattimore translations of *The Iliad* and *The Odyssey*. According to Armato, Johns Hopkins's sales are up 45 percent over the past three years, in part as a result of superstore buying. "The problem with independents was, as you'd expect, the coverage was very spotty," he says. "You'd have great stores in Madison, Wisconsin, and Iowa City, Iowa, and then, in Urbana, Illinois, you'd have nothing." But with the rise of the superstores, "It's really getting to the point where our books are available coast-to-coast." What's more, in some collegiate towns they're finally within reach of local readers. "Until we had a Borders," Armato says, "the bookstore situation here in Baltimore was dismal."

Still, there is a dark side to the brightly lit, convivial superstores. Even as trade titles boom, some publishers worry that scholarly books will be left behind. Adams says that Borders has made inroads into the more challenging offerings in some areas: "You think, Gee, are they really going to sell these?"—and they do. But even in the era of the sensitive superstore, many scholarly titles will have to rely on independent booksellers, who are more embattled than ever. And this raises a question: As superstores cater ever more extravagantly to the public's whims and desires, who will carry the books, the difficult, forsaken books, that the public doesn't want? —*Jessica Marshall*

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Inside *Publishing*

TRADE SECRETS

The Cold War may be over, but the struggle for the Soviet archives has just begun. Already, a rivalry is growing between Yale University Press and Crown Publishers, the two American presses that have secured rights to the official secrets of the old regime. As Yale and Crown guard their merchandise, calculated boasts and cryptic silences fill the air.

"Our's is the only publishing project that is going to publish the documents themselves," says Jonathan Brent, Yale University Press's executive editor of the Annals of Communism project. Yale has slated seventeen volumes for publication so far, drawing on the State Archive of the Russian Federation and other bureaucratic files. Each volume, jointly edited by Russian and American scholars, will present documents in the way that art history books use color plates, says Brent, "to illustrate the larger historiographical arguments."

As Yale and Crown guard their merchandise, calculated boasts and cryptic silences fill the air.

Try to get Brent to discuss the first offering in the series, *The Secret World of American Communism* (due in the spring), and you receive a reply that sounds like a vintage State Department briefing: "All I can say is that the material in this volume is extremely sensitive," he insists. But Brent does pass along a juicy scrap from the book's promotional package. According to the historian Theodore Draper, *The Secret World* contains "the first new revelation about the American Communist Party in over a generation." With a note of giddy excitement creeping into his hard line, Brent adds, "I believe that the book will establish ground zero for all further conversations and discussions and books about communism in American life." Just in case it doesn't, the press has secured the services of an outside publicity company, though Brent is keeping its identity secret.

Crown's Soviet series—which will be written, rather than edited, by a team of American and Russian scholars—is based on material culled from the KGB archives concerning the Cuban missile crisis and Soviet operations in Berlin, Britain, and the United States. Back at Yale, Brent can't resist hinting that Crown's series might be less reliable than his own; current Russian intelligence is providing Crown with documents, he points out, "and God knows what those really are."

Suggestions of skullduggery do not faze Crown's vice president and executive editor James O. Wade, although he admits that Russian security has been cumbersome. Before the Crown project could proceed, Wade says, Russian intelligence "had to actually have a stamp made that said DECLASSIFIED." That feat accomplished, the documents were reviewed by Russian intelligence for material that might be compromising, "particularly for any living people who might be hurt." Only then were they passed on to Crown's authors.

Those who fear reprisals even after the censors have finished their work have time to establish new identities: The first book from Crown, on the Cuban missile crisis, won't be published until the spring of 1996. Will it bring startling new revelations to light? "Absolutely," says Wade. "I don't want to say more than that."—*Jessica Marshall*

THE PURLOINED LETTER

Imagine writing an entire novel without the letter *e*. Now imagine translating it and preserving that omission. The *e*-less narrative is Georges Perec's 1969 lipogrammatic novel *La Disparition*, and the translator who took on the formidable task of rendering it into English is the writer Gilbert Adair.

Imagine writing an entire novel without the letter 'e'.

Most American readers know Perec, who died in 1982 in his mid forties, as the author of *Life: A User's Manual*. *La Disparition*, which Adair has named *A Void*, is a sort of linguistic thriller. It's a detective story in which the protagonist, much like the missing *e*, disappears—leaving behind various enigmatic traces and a group of intrepid friends who attempt to decipher his absence. One after another, they come to hyperbolically violent deaths. The lipogram, which sounds like a way of measuring fat content, is a literary form dating to the sixth century B.C. in which writers deny themselves the use of one or more letters. This particular constraint was just one of the mind- and pen-bending exercises used by OuLiPo, or Ouvroir de Littérature Potentielle, a confraternity of mostly French writers, scholars, and mathematicians with whom Perec began a long and productive association in 1967. The group was and is committed to using all sorts of conscious experimentation, including a range of mathematical and alphabetical strictures.

In the Spring 1993 issue of *The Review of Contemporary Fiction*, Perec biographer and translator David Bellos calls *La Disparition* "the simplest and most audacious of Perec's Oulipian

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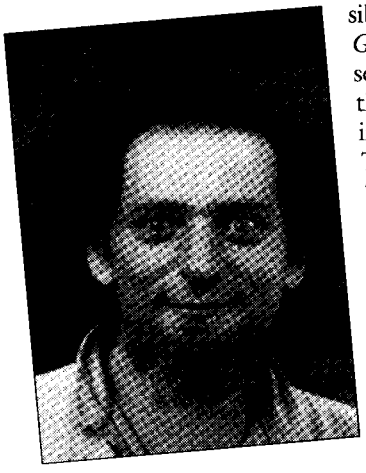
works." The goal, as Perec (via Adair) puts it *e*-lessly in his postscript to the novel, was "abandoning for good that rampant psychologization" so valued in fiction and "allowing of a possibility of imitating, simulating and honoring a tradition that has brought forth a *Gargantua* and a *Tristram Shandy*." As this statement of purpose suggests, it's possible to see *La Disparition*—which is alternately charmingly goofy and quite haunting—partly as the record of Perec's life of reading, as well as an idiosyncratic history of the novel, including as it does retellings of texts such as *Robinson Crusoe* and *Moby-Dick*.



Georges Perec

PHOTO BY ANNE DE BRUNHOFF

The book is also an opportunity for Perec to indulge what he calls in the postscript his "passion—for accumulation, saturation, imitation, quotation, translation and automatization." He refers to adopting the constraint as "not a handicap, not a constriction, but, all in all, a spur to my imagination." For Adair, a novelist and critic, "There were marvelous moments and then there were moments of almost teeth-gnashing despair." In fact, he originally refused to take on the project. Speaking on the phone from his home in London, he recounts that when Bellos first proposed the translation about four years ago, "I didn't actually believe it could be done—or could be done paying sufficient respect to the challenge posed by the original, because there was talk at one time of simply translating the book and forgetting the lipogrammatic element." But keeping *A Void* faithful to *La Disparition*, an accomplishment of which Adair is "quite proud," was a "more exciting prospect" than "producing a kind of fantasia on the original." Echoing Perec, he notes that the constraint "turned out to be liberating in a certain sense, because it forced you down certain paths which you would otherwise never have taken."

Although Adair is quick to say that he's had quite enough Perec for some time, he also clearly had fun, in part "by introducing a lot of references that were simply not available to Perec, often anachronistic ones." Miss Piggy, for example, makes a brief appearance. "When you've got

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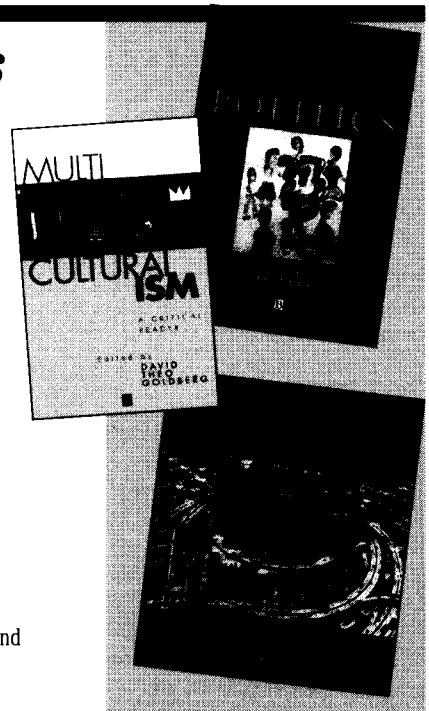

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Inside *Publishing*

to avoid the letter *e*, you're not going to start worrying about chronology," he says. In addition, Adair has substituted a series of familiar but lipogrammatically transformed English-language poems for French verses, including Poe's "The Raven" (which he calls "Black Bird") and Hamlet's "To be or not to be" soliloquy ("Living or not living: that is what I ask," the speech begins). "I think Perec would not have objected to that sort of liberty taking," he adds.

Guido Waldeman, Adair's editor at Harvill Press, pays tribute to Adair's feat by pointing out that the book is "so seamlessly translated that you can read long stretches before you realize it's been written without the letter *e*." In fact, Waldeman once performed an experiment of his own, "reading a whole paragraph from the book" at dinner, "and asking my friends if they could tell me what was odd about it—they all scratched their heads." He also recounts that "when [Perec's] book was first published in France, one reviewer actually wrote about it at some length without even realizing that it was more than a fairly intricate mystery story about disappearances."

Harvill, an imprint of HarperCollins U.K., released *A Void* in England last October. The book just came out here through a deal in which a division of HarperCollins markets and distributes the English edition in the United States. David Wolfson, director of the New York–based HarperCollins International, explains that this arrangement allows the publication of literary fiction that would otherwise be seen as a bad risk. "Literature isn't getting published in the United States the way it used to be," he notes. "There's a lot that isn't coming over from England and Europe anymore, and we are one way that stuff can keep coming into this country and that you can publish a book worldwide and thereby make it a more feasible project."

Adair agrees that "there is no great taste any longer for literary experimentation." In fact, one of his own novels, a philosophical thriller entitled *The Death of the Author*, has not appeared here. The book, "about a character who is obviously based on Paul de Man," is "a very playful fantasy on what might have been going through de Man's mind when he became as famous as he did and

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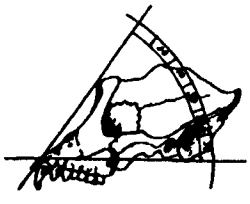

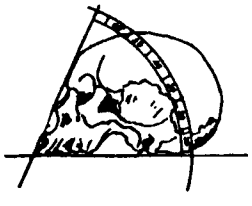

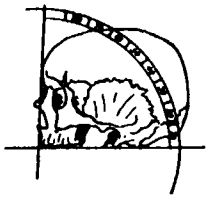

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knew what nobody else knew until he died. But my character is faced with a biographer." Those who are intrigued can only hope that Adair himself will soon be faced with an American publisher.

Despite changing tastes and market pressures, the English reviews of *A Void*, two of which have been in a lipogrammatic style, "have been uniformly wonderful, sort of raves," Adair says. In this country, an amusingly mangled mention of the book ran in the New York *Daily News* at the end of November. It could have been worse: Adair confides that his greatest fear when *A Void* first appeared was "that reviewers would end their pieces by saying: 'Avoid!'"

—*Lisa Cohen*

SEMINAR WITH THE VAMPIRE

When Karen Codden took a sabbatical from the Brown University English department last September, she thought it was to write another scholarly tome on Shakespeare. But odd things happen to academics these days, and when she sat at her word processor in sunny southern California, out came . . . a vampire novel. Her agent is currently shopping *Night People* to publishers and movie production companies.

Codden's protagonist, Adrian Blue, wants to be "the world's first politically correct vampire" and prefers to be called a "practicing euthenist." No euphemism, that. Racked with guilt at the prospect of living off the blood of innocents, he hooks up with Los Angeles's version of Dr. Jack Kevorkian. It's quid pro quo: doctor provides vampire with wanna-be corpses, vampire unburdens them of their blood, and everyone's happy. Everyone, that is, except Blue's girlfriend, who "suspects that he's having high-risk sex and flips. So she stabs him and discovers he doesn't bleed." Meanwhile, a private eye figures out what Blue's up to and threatens to out him.

Out him? "It's a good metaphor for the book, actually," Codden explains. Of the Nineties boom in vampire discourse, Codden says, "I think it is very bound up in anxieties about sexuality, and about the vicissitudes of dealing with sexuality." With vam-

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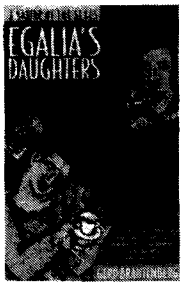

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"Dracula Prince of Darkness," 1965

PHOTOFEST

pires, "the love-death metaphor becomes literalized."

Meanwhile, over at the University of Pennsylvania, feminist cultural critic Nina Auerbach is putting the finishing touches on her latest book, *Our Vampires, Ourselves,* due out from the University of Chicago Press in August. Her thesis: We can read the zeitgeist through our fine, bloodthirsty friends. "Before Dracula," Auerbach explains, "vampires were figures of intimacy and touch and homoeroticism. They were dear friends in the English sense." But in 1897, Bram Stoker invented Transylvania's least favorite son and things were never the same: "All and all, he is a figure of 1890s sexual repression in the wake of the Oscar Wilde trial."

Auerbach's book covers the years 1819–1992—"Byron to Bush," as she puts it. But nearest and dearest to her heart is the section on the string of vampire movies put out by the Hammer studio in England during the Sixties. These films featured bevies of lusty, snarling, liberated female vampires—and often climaxed with decidedly clinical-looking monks staking the heroine to death on a raised marble slab. Auerbach sees this imagery—of "priests and doctors as gang rapists"—as playing on the same fears that energized second-wave feminism. Hence her book's punning title.

Then came the Seventies, and liberation: "It was a great decade for vampires. And it was a great decade for women." But with the advent of the Reagan era, "vampires became very authoritarian." When asked to speculate on their future, Auerbach (who writes only at night) turns pessimistic: "Vampires are really getting depressed. And they're all dying.... We need to hibernate and reawaken."

—Rick Perlstein

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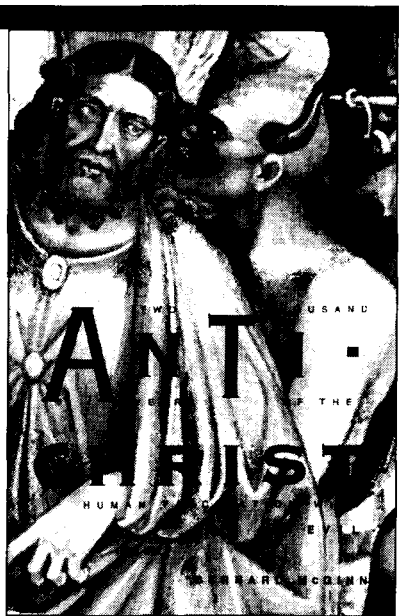

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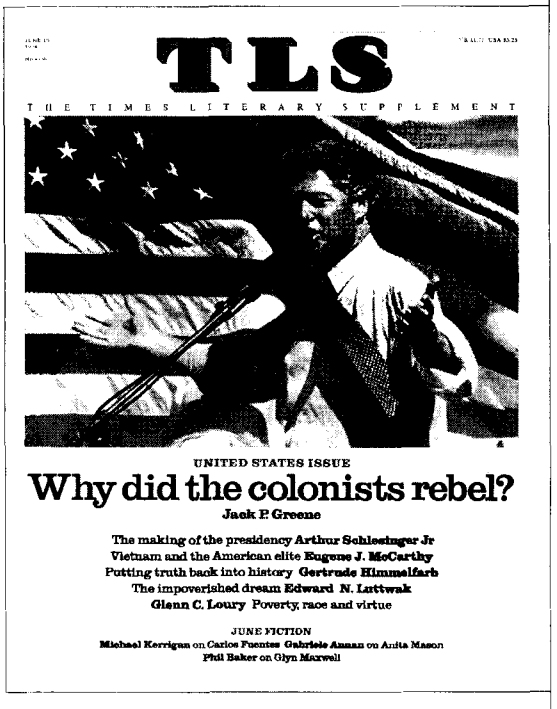
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AWAY *with the* MANGER

Scholars Tackle the Historical Jesus

BY CHARLOTTE ALLEN

Continued from the cover

It had been a long day, and many of the assembled professors at the Jesus Seminar must have wished they could ditch the scriptural quibbling and clear their heads with a snort at one of the numerous Sonoma County wineries a few miles down the road.

Back in the 1980s, when the Jesus Seminar was young, the going was smoother. The scholars' agenda was merely to decide whether the words the Gospels place in Jesus' mouth came from him or were inventions of his early followers. Compared to assessing Jesus' deeds, that was a fairly straightforward proposition, and led to the seminar's 1993 publication, *The Five Gospels* (the canonical four plus the Gospel of Thomas, a Gnosticism-tinged collection of Jesus-sayings that the seminar believes was written before the others). In eye-catching style, *The Five Gospels* prints Jesus' reported words in color-coded type—red, pink, gray, and black—to reflect the seminar's assessment of their varying degrees of authenticity: Red means he said it; pink means he probably said something like it; gray means maybe he said it and maybe he didn't; and black means Jesus' disciples or enemies put the words into his mouth. *The Five Gospels* is not exactly an endorsement of the evangelists' accuracy: Only 18 percent of Jesus' words appear in red or pink type.

The typeface colors track the unusual balloting system that has been the Jesus Seminar's hallmark since 1985, when Robert W. Funk, a former religion professor and Society of Biblical Literature president, convened its first session in Berkeley, California. During the seminar's early years, a member dropped a colored plastic bead—red, pink, gray, or black—into a hopper to reflect his assessment of the authenticity of a particular Gospel saying. Volunteers tallied the beads, and the seminar employed—as it still does—a computer-assisted weighting system to determine the vote's outcome (a red bead has more value than a pink, and so on). The seminar has recently switched to mostly paper ballots, which are less dramatic but easier to count, saving the beads for one or two high-profile votes per session.

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The Jesus Seminar is one of the latest developments in that quintessential Enlightenment project known as the quest for the historical Jesus. Starting in the mid-eighteenth century, biblical scholars and intellectuals attempted to sort out the philosophically attractive ethical teachings of Jesus in the Gospels (such as the Golden Rule) from what they perceived as the superstitious debris of Christianity (walking on water). Jesus-questers proceed on the assumption, still hotly debated in scholarly circles, that it is possible to discern a "historical" Jesus through a critical reading of the Gospels and other evidence: a purely human figure radically different from the Messiah and Son of God whom traditional Christian faith presents. The questers also assume that Christianity itself comes not from Jesus (who they say had no intention of founding a new religion) but from some of his early followers.

As might be expected, the eighteenth-century questers came up with an eighteenth-century Jesus: a pithy philosophe who issued provocative statements and advocated freedom and the brotherhood of man. This "liberal" Jesus (who lives on, interestingly enough, as an economic and political libertarian in *The Wall Street Journal*'s annual Christmas editorial) lasted well into the nineteenth century. Toward the century's end, however, a new generation of biblical theorists decided that the liberals had embarked on a wild-goose chase—that they had wrongly separated Jesus' ecumenical and ethical wisdom from his wilder

LORD'S PRAYER

Our Father in the heavens, Our Father in the heavens,
your name be revered.
Impose your imperial rule,
enact your will on earth as you have in heaven.
Provide us with the bread we need for the day.
Forgive our debts
to the extent that we have forgiven those in debt to us.
And please don't subject us to test after test,
but rescue us from the evil one.

—from *The Five Gospels (Macmillan, 1993)*

The Jesus Seminar describes its color-coded system in three different ways in *The Five Gospels*:

OPTION 1	OPTION 2	OPTION 3
RED: I would include this item unequivocally in the database for determining who Jesus really was.	**RED: Jesus undoubtedly said this or something very like it.**	**RED: That's Jesus!**
PINK: I would include this item with reservations (or modifications) in the database.	PINK: Jesus probably said something like this.	PINK: Sure sounds like Jesus.
GRAY: I would not include this item in the database, but I might make use of some of the content in determining who Jesus was.	GRAY: Jesus did not say this, but the ideas contained in it are close to his own.	GRAY: Well, maybe.
BLACK: I would not include this item in the primary database.	**BLACK: Jesus did not say this; it represents the perspective or content of later or different tradition.**	**BLACK: There's been some mistake.**

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AWAY *with the* MANGER

statements (such as those about cataclysmic upheavals in the natural and political order). These fin-de-siècle scholars—Albert Schweitzer being the most famous—put forward the idea of an eschatological Jesus, a sandwich-board prophet who believed (mistakenly) that the end of the world was nigh. This mystical Jesus, like the philosophe Jesus, had a long shelf life, and it still has many partisans to this day (E.B. Sanders of Duke University, a leading authority on Jesus as a would-be Jewish reformer, is the most well known).

Several onetime Jesus Seminar activists dropped out once the proceedings shifted from Jesus' sayings to his life.

In most academic circles, however, the quest for the historical Jesus ground to a halt in the mid-twentieth century under the influence of Rudolf Bultmann, a towering figure among German New Testament scholars. As a Christian existentialist, Bultmann could not have been more different from both Schweitzer and his liberal predecessors. Whereas the eighteenth-century rationalists had fished from the Gospels a philosophe like themselves, and the Schweitzerian eschatologists had found a Jesus who was off his head in his messianic and eschatological preoccupations, Bultmann believed that the historical Jesus couldn't be retrieved at all. He considered it quite impossible for twentieth-century humans to reconstruct the truth about Galilee. Instead, Bultmann deemed all the Gospel stories—ethical maxims, eschatological admonitions, miracles, temptations by the Devil, and birth and death narratives alike—to have been mythological window dressing for the teachings of the early church. It was the task of theologians, Bultmann argued, to demythologize the stories—to strip away the fantastic trimmings in order to appeal to a new generation of Christians. Bultmann practiced a technique known as form criticism, which picked apart each of the Gospel stories to discern the purpose the tale served for the early Christian community that had invented it.

During the late 1960s existentialism went out of fashion in Christianity as elsewhere. The Bultmann mind-set pretty much vanished, and the academic effort to dig the historical Jesus out from under the midden of Christian faith resumed. The failed eschatological prophet of the late nineteenth century made an updated comeback. In the hands of the Jesus Seminar and its sympathizers, so did the eighteenth-century wisdom-teacher, spruced up with a new countercultural and, more recently, multicultural wardrobe. To spread the news, "I thought it was time for scholars to make a public report," says Funk, who co-chairs the seminar with John Dominic Crossan, a former Catholic priest who teaches at DePaul University. "I thought that the scholars could learn to write and speak for a general audience."

Besides trying to arrive at (and to promote) a consensus about Jesus, the Jesus Seminar has a polemical mission: combating Christian fundamentalists who still read the Bible literally. "The fundamentalist mentality generated a climate of inquisition that made honest scholarly judgments impossible," states the introduction to *The Five Gospels* (which goes on to invoke Galileo, Thomas Jefferson—who used a razor blade to slice references to the supernatural out of his Bible—and Darwin, as well as the Scopes trial and other stories from the annals of free-thinking). Although *The Five Gospels* and Crossan's *Jesus: A Revolutionary Biography* (HarperSanFrancisco, 1994) were both on *Publishers Weekly*'s religious bestseller list when the seminar convened last October, Funk and other seminar fellows boast with the intensity of early Christian martyrs about their persecution by the biblically literal-minded. One fellow, whose name the seminar will not reveal, reportedly lost his teaching job at a church-affiliated college on account of his participation.

The seminar's quest for certainty and consensus troubles many non-fundamentalists as well. Some scholars of the New Testament and early Christianity are put off by the seminar's use of voting to maintain a unified front on questions that are still wide open on the pages of academic journals. Other biblicists wonder if it is possible to determine the authenticity or inauthenticity of any Gospel statement with the seminar's red-letter certainty.

"I don't think you can pick out the cherries in the fruitcake," says Leander E. Keck, a professor and former dean at Yale Divinity School who has written extensively about the historical Jesus but does not participate in the Jesus Seminar. Keck believes the seminar focuses too exclusively on the exact wording of Jesus' sayings: "The assumption seems to be that Jesus said things only once, which is highly unlikely."

Several onetime Jesus Seminar activists dropped out once the proceedings shifted from Jesus' sayings to his life. One was John Kloppenborg of the University of Saint Michael's College

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in Toronto, a leading expert on "Q," a hypothetical collection of Jesus aphorisms that many scholars believe served as a common source for Matthew and Luke. And, indeed, the thirty-five–participant turnout in October was rather low—less than a quorum, strictly speaking—despite a roster of scholarly presentations bearing enticing titles such as "Eating with Toll-Collectors" and "Away with the Manger."

The seminar's move from the sayings of Jesus to the narrative material about his life has made the balloting process tougher and more tedious. It involves an assessment not just of the historicity of scriptural passages but of their meaning. The last session was devoted largely to the narratives concerning Jesus' infancy in the Gospels of Matthew and Luke, with the scholars managing to finally agree on two points: that he was indeed Jewish and that his mother's name was Mary.

As for the infancy lore itself—shepherds, stable, star of Bethlehem, wise men, and the rest—the seminar junked the contents of the Christmas crèche like so many bald tires, deeming the stories to be as strictly mythological as the magic-laden fables surrounding the births of gods, heroes, philosophers, and emperors elsewhere in the Hellenistic world. During the lengthy voting process, there was much argument among seminar participants over how to frame ballot propositions, and many invocations of *Robert's Rules of Order,* as they moved glacially through their agenda of dismantling Christmas.

"Let's see," said one tired and befuddled scholar. "The consensus is that the census"—alluded to in the Gospel of Luke and a genuine historical event—"didn't take place at the time of Jesus' birth in Bethlehem. But since we've already decided he wasn't born in Bethlehem, the question seems kind of moot."

Furthermore, some scriptural claims about Jesus—for example, that there was divine intervention in his conception and birth—entail the intersection of history and theology, making it all the more difficult to assess the historical truth of Gospel claims. The problem of divine entanglement reached a climax when the seminar faced a crucial—and, to Funk, disappointing—series of votes on the Virgin Birth.

Virgins don't give birth in the course of ordinary affairs, so the scholars had little trouble rejecting the Christian creedal tenet that Mary conceived Jesus without sexual intercourse. The vote was twenty-six black and one gray on Mary's carnal innocence. "Who was that gray vote?" quipped a scholar looking quizzically around the table.

The seminar junked the contents of the Christmas crèche like so many bald tires.

The balloting continued. Could Joseph have been Jesus' dad? The seminar split between gray (maybe) and pink (probably). Was an unknown man the biological father? Naah, said the seminar (mostly gray and black ballots).

Then came the most difficult vote of all: Did the Holy Spirit play any role in Mary's impregnation, as the Gospels—and the Christian creeds—hold? The seminar participants were stumped. After much argument, they decided to sidestep the issue, voting that the assertion "Mary conceived of the Holy Spirit" was not a historical one.

The decision infuriated Funk, who seethed visibly while pacing the hallways outside the meeting room. "I think they're just a bunch of cowards," he declared with customary bluntness. "Scholars believe that Jesus had a human father," he said, adding that he had wanted the seminar to explicitly reject the notion that Jesus was begotten of the Holy Spirit. "I think that [notion] is a mythological statement that doesn't belong to the modern age."

Funk's disappointment spoke volumes about the mind-set of the Jesus Seminar. This is a group that has little patience with anything that cannot be established empirically, a trait that gives the seminar the old-fashioned air of a village atheists' convention. Its members are chosen for their devotion to facts, and many have distinguished fact-finding reputations in their own right: James Robinson of Claremont University is a leading authority on the lost Gnostic texts (including the Gospel of Thomas) that were discovered at Nag Hammadi, Egypt, in 1945. Funk, who chaired several university religion departments before retiring from academic life in 1986, is a highly regarded Greek grammarian and exegete of Jesus' parables.

Others, however, have the curricula vitae and corollary views of Bible-college grads who, suddenly exposed to divinity school sophistication, have decided that the Good Book's contents ain't necessarily so. They are, you might say, the Gary Harts of religious studies. A religion professor who has socialized with them informed me that a favorite after-hours activity for these Jesus Seminar members is to belt out the rousing evangelical hymns of their church-going childhoods.

Funk himself bears many marks of this how-ya-gonna-keep-'em-down-on-the-farm metamorphosis: An ordained Disciples of Christ minister from Evanston, Indiana, he became a protégé of a protégé of Rudolf Bultmann while working on a doctorate at Vanderbilt University in the mid-Sixties. During his Bultmannian years,

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AWAY *with the* MANGER

Funk became a Christian existentialist as well, writing dense philosophical analyses of Gospel hermeneutics. Later, changing with the times, Funk traded in his existentialism for scientific rationalism (although he still professes Christianity), adopted a slangier prose style, and took up a direct-hit approach to demythologizing that would have raised Bultmann's eyebrows.

"Bultmann was a great man, but we've gone beyond him," Funk told me at one of the sumptuous (and not cheap) booze-and-Brie receptions that finished off each day's Jesus Seminar session. "I think there are things we can know about the historical Jesus."

Partly because the technique of voting—and then baldly publicizing the results—has transformed the Jesus Seminar into a powerful scholarly bloc and partly because of the influence of Funk, Crossan, and a handful of other dominant personalities, the seminar has been able to push its own historical Jesus with some success. The seminar's Jesus was a dirt-poor, illiterate peasant sage from Galilee influenced perhaps by Greek Cynic philosophers, and is most vividly described in the writings of Crossan, an eloquent stylist who mixes cultural anthropology with liberation theology. Crossan's Jesus, whose role model seems to have been Stanley Kubrick's Spartacus, ate with outcasts and led a raggedy band of first-century hippies from village to village, preaching a message of radical egalitarianism to the oppressed denizens. His message "did not invite a political revolution but envisaged a social one at the imagination's most dangerous depths," Crossan writes excitedly in *Jesus: A Revolutionary Biography*.

Unlike the Jesus of the Gospels, who traveled occasionally from Galilee to Jerusalem for Jewish festivals, Crossan's Jesus, peasant that he was, couldn't afford the fare.

A laconic fellow who seldom spoke unless spoken to, Crossan's Jesus displayed a wry, antiestablishment sense of humor. By working a brand of peasant magic, he exorcised imagined demons and cured victims of psychosomatic ailments (or at least made those ailments he could not cure feel socially acceptable), gaining a reputation as a healer. Unlike the Jesus of the Gospels, who traveled occasionally from Galilee to Jerusalem for Jewish festivals, Crossan's Jesus, peasant that he was, couldn't afford the fare.

This summer of love ended abruptly and unfortunately for Jesus—as we all know. Which raises the logical question: Why would anyone bother to crucify this tatterdemalion eccentric? In the seminar's view, the answer is that his crucifixion was more or less accidental. One day Jesus ventured into Judea for Passover, and the act that had played so well in Galilee bombed. It alarmed the Roman authorities, who rounded him up and dispatched him as they would have any suspected insurrectionist. Jesus was, in a time-honored tradition, simply in the wrong place at the wrong time.

To assemble this reconstruction of Jesus, the seminar relies heavily on the three Synoptic Gospels (Matthew, Mark, and Luke), which present Jesus as an ethical teacher, among other things. The seminar pretty much dismisses the historicity of the Fourth Gospel, John, in which Jesus engages in a series of theatrical confrontations and miracles, such as the raising of Lazarus, and spouts bold claims to divinity that do not exactly fit the tight-lipped personality of the seminar's wise man. The riveting, poetically charged text of John's Gospel is a favorite of evangelical Christians. Anyone who has looked up from a bus seat and read, "I am the way, the truth, and the life" among the advertisements will recognize the Fourth Gospel's allure. Nonetheless, the Jesus sayings in John (including that one) receive a nearly 100 percent black rating in *The Five Gospels*.

There are other historical Jesuses in circulation besides the Jewish peasant/Cynic sage that the Jesus Seminar retails, but seminar fellows tend to give rivals short shrift. Asked to comment on John P. Meier, a priest (and Jesus Seminar critic) who teaches biblical studies at the Catholic University of America and whose massive just-published second volume of *A Marginal Jew: Rethinking the Historical Jesus* (Doubleday) paints a less radical picture of first-century social relations, Funk snaps, "He's a blockhead!"

But it's not only the perdurability of rival Jesuses that troubles the seminar. The fellows have hitched their wagons to the star of modernity, and where there is modernity, postmodernity cannot be far behind—with its critique of the scientific rationalism that is modernity's hallmark. Postmodernity arrived at the Jesus Seminar in the form of

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feminist guest lecturer Jane Schaberg of the University of Detroit Mercy. In her book *The Illegitimacy of Jesus* (Crossroad, 1990), Schaberg had riled Catholics by suggesting that Mary might have been raped.

Unlike the seminar, Schaberg did not dismiss the Gospels' infancy narratives about the miraculous birth of a god. In her view, the stories of Mary's unexpected pregnancy and Joseph's agreeing to marry her contained some historical truth. As a finishing touch to her lecture, Schaberg recounted the story of an inner-city mother who told her out-of-wedlock child, "God will just have to be your father."

The seminar fellows, almost all of them men, didn't seem to know what to make of Schaberg's feminist revisionism. "I *still* think it was Joseph," an attendee joshed to her the next day.

Schaberg, whose no-nonsense demeanor does not suggest a sense of humor, flashed him a look that would freeze nitrogen. "Most interesting," she murmured.

The biggest blow to hit the recent session of the Jesus Seminar came still later, when film director and seminar fellow Paul Verhoeven (*Robocop, Total Recall, Basic Instinct*) arrived at the last minute to read his paper—a plot outline for a movie about the historical Jesus that he has been developing since 1986, when the seminar invited him to join. Verhoeven's academic background is not in biblical studies but mathematics (he has a doctorate from the University of Leiden). Such a lack of specialist credentials would disqualify most people from becoming fellows of the seminar, but, oh well, Verhoeven is famous, and the footnotes to his paper displayed a better command of New Testament Greek than most American theological students possess these days.

Furthermore, the riveting physical presence of the tall, steel-haired Dutchman in tight black jeans and an expensive plaid shirt unbuttoned practically to the waist created an arresting visual contrast to the array of elbow-patched professors. As the academics were speculating that first-century peasants would have been too busy, and too demoralized, to form the crowds around Jesus that the Gospels described, Verhoeven, who had come into contact with real-life peasants while filming a movie about the Crusades in Morocco, intervened. He and his camera crew had drawn nothing but crowds wherever they went, because real-life villagers are always eager to drop what they are doing to view a novelty.

Then, as Verhoeven read through the outline for his Jesus movie (tentative title: *Fully Human)*, the faces of his fellow seminarians slowly froze. For it became clear that despite eight years of faithful attendance at the Jesus Seminar, he hadn't been paying much attention. The Jesus limned in Verhoeven's plot wasn't a neo–eighteenth-century sage, but a fin-de-siècle Jesus à la Schweitzer, complete with messianic dreams and eschatological preoccupations. Furthermore, Verhoeven's chief scriptural source for his movie turned out to be the far-from-credible Gospel of John.

Following John's narrative structure minus the miracles, Verhoeven deftly turned Jesus into a young fugitive from justice who had outraged the Jewish priestly class by driving the money-changers out of the temple. This Generation X-er on the lam later sneaks back to Judea for the raising of Lazarus (who stays dead). Swayed by the adulation of the crowds in a Palm Sunday–style parade into Jerusalem, Verhoeven's Jesus comes to believe that he really is the Messiah, and that he has a divine mandate to restore David's kingdom. Finally, betrayed by Judas (there's no Judas in the Jesus Seminar's scenario, just as there's no

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"Basically, he was killed because he was the king of the Jews, wasn't he?" Verhoeven said. "I have a problem with the idea that he was killed, like, in a car accident!"

Lazarus) and crucified, Verhoeven's Jesus realizes his glorious mission was all an illusion and accepts his death with courage and resignation.

When Verhoeven finished, there was a long silence. Then, speaking practically all at once, the seminar's participants took him to task. He was pandering to fundamentalists by relying on John's Gospel. He was creating a "Western, individualist male" as his central figure.

"What I like best is that you haven't given us the Jesus of Christianity," Mahlon Smith of Rutgers University said patiently. "But we voted black on all those things you've got him saying and doing."

"You've gone back one hundred years in the scholarship with that royal Messiah idea," reproved Funk.

"I'm looking for movement, dramatic movement that is more of a story!" Verhoeven shouted in agonized reply. "Basically, he was killed because he was the king of the Jews, wasn't he? I have a problem with the idea that he was killed, like, in a car accident!"

After the scholars retired for a break, I and others in the press corner made a mosh-dive for Verhoeven. I asked him the question that anyone would ask: Did he plan to include a love interest for Jesus in his film? (I was mentally casting Sharon Stone as Mary Magdalene and, while I was at it, John Travolta as the Good Thief.)

"Of course," Verhoeven replied with a grin. "But I'm aware that the feminist scholars emphasize the fact that Jesus had female disciples, so it will probably be platonic. Besides, Jesus doesn't have time. He's always on the run."

Verhoeven also elaborated on his contention that the seminar's Jesus just wasn't the stuff of film. "You'd have a man walking about from marketplace to marketplace saying aphorisms," said Verhoeven. "That isn't much of a movie."

Despite their disapproval of his script, the seminar hasn't abandoned Verhoeven. Indeed, if it came to choosing between scholarly historicity and future opportunities to hobnob with a celebrity, the seminar would apparently jettison historicity in a minute: At a briefing session the next day for Jesus Seminar associates—mostly members of the clergy and amateur biblicists—objections to Verhoeven's presentation surfaced again. Verhoeven wasn't present, but he didn't need to be: Funk jumped to his defense.

At the session, Glenn Earley, a teacher of Holocaust studies at the University of Santa Clara in California

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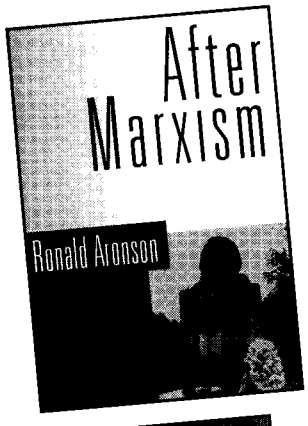

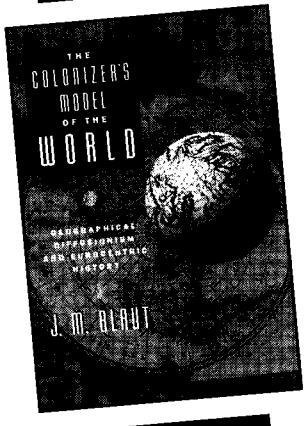

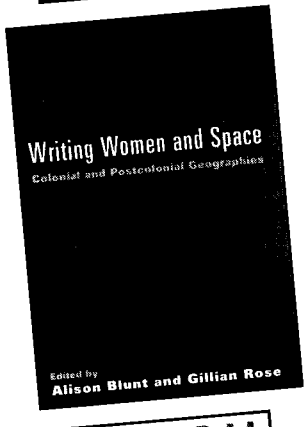

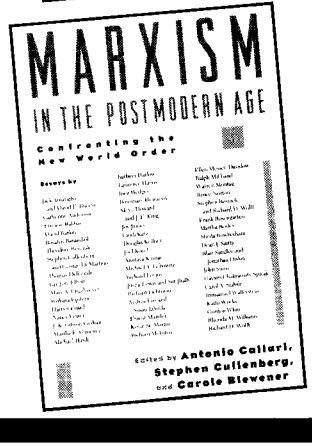
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AWAY *with the* MANGER

and a local program director for the National Conference of Christians and Jews, had raised objections to Verhoeven's use of John's Gospel. The Fourth Gospel, Earley pointed out, dramatizes tensions between Jesus and his Jewish enemies (the Gospel's author refers to them collectively as "the Jews"), lending credence to Christian anti-Semitism. In sumary, Earley denounced Verhoeven's plot outline as "unhistorical and dangerous." (Verhoeven had explained the day before that he was merely trying to show that some first-century Jewish officials had collaborated with Rome in the way that some Dutch officials had collaborated with the Nazi occupiers of Holland during his own childhood.)

Funks response was swift. "He probably knows more about this than you do," he told Earley. "We're not going to get in a commotion with a major filmmaker," he added, calling Earley a "blockhead" for good measure. Earley stalked out of the room.

Indeed, with voting on the Scriptures becoming more difficult, and competing views of Jesus threatening to undo the seminar's rationalist-liberationist consensus, Funk and his fellows may need all the Hollywood assistance they can muster. At the session this March, the seminar plans to vote (just in time for Easter) on the historicity of the Resurrection, another highly controversial theological topic. This will "test the honesty and integrity of every participant," warns the flier for the meeting in language obviously designed to discourage the sharp conflict that accompanied the balloting on Jesus' conception.

Still, the votes of the Jesus Seminar won't end everyone's quest. "What do you think about angels?" I overheard a gray-haired female seminar associate ask one of the scholars during a break in October's session. The sweet-faced woman, like many seminar hangers-on, evidently viewed the search for the historical Jesus as part of a personal spiritual pilgrimage.

The scholar's eyes narrowed and hardened. "We don't get into angels," he finally replied. "We're historians." If

Charlotte Allen is writing a book about the search for the historical Jesus. Her article "Their Cheating Hearts" appeared in the July/August 1994 issue of Lingua Franca.

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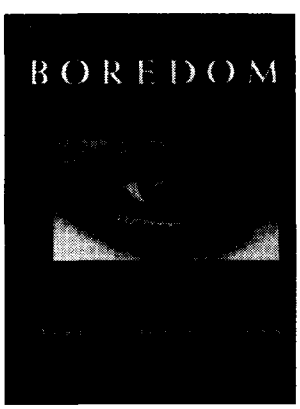

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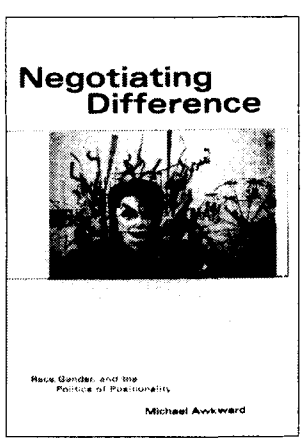

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TINKERS, *dreamers* & MADMEN

BY DAVID SAMUELS

Newt Gingrich, the newly elected Speaker of the House, has lately assumed the mythic position in the American imagination vacant since the days of Richard Nixon and Joe McCarthy. He is everywhere, a smirking menace, a futurist orphanage-master staring from the covers of *Time* and *Newsweek*. Not even the distant precincts of the past are safe: One turns to history for consolation, only to find, as in a nightmare, that Newt Gingrich is there too, a professor standing in front of the classroom with his all-too-familiar grin.

Renewing American Civilization, the course Gingrich teaches on Saturdays at Reinhardt College in rural Georgia, is beamed by satellite to colleges and universities nationwide. Gingrich's ten two-hour lectures are also available on videocassette for $199.95, for which price viewers may enjoy political broadsides, corporate advertisements, and anecdotal accounts of the Speaker's fondness for discount outlets, used-book stores, ice cream, and beer. A cable TV hookup is also imminent. Through his labors in the classroom, Gingrich hopes, as a recent fund-raising letter stated, to "train, by April 1996, 200,000 citizens into a model of replacing the welfare state and reforming our government."

It is easy to make fun of the Speaker's ambitions. "Fax us, write us, be involved through CompuServe," he urges, as a fax number flashes across the screen—a device that makes him look, for the moment, like one of the hyperenergetic, well-groomed pitchmen who fill the late night hours on television with paid advertisements promising to make you rich. Against the legions of the left, Gingrich has marshaled dubious legions of his own, a ragtag team of conservative thinkers whose writings he praises in his class: Arianna Huffington, former disciple of the guru John-Roger and author of *The Fourth Instinct;* George Keyworth, a protégé of Edward Teller and architect of the Star Wars missile-defense scheme; Owen Roberts, a futurist planner who donated more than $327,000 to Gingrich's political action commit-

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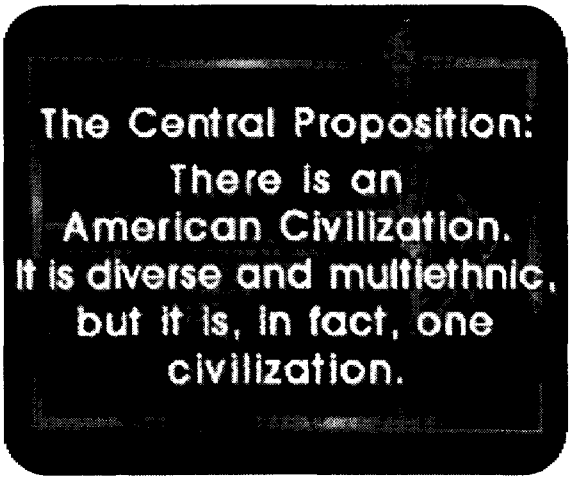
tee, GOPAC: "He has a place to go where you hide and you don't take phone calls or watch television—you just think about the future."

Professor Gingrich's reading of American history is overtly partisan and sometimes bizarre. What historians and others might find surprising is that it is also the product of a first-rate mind. Like his fellow professor turned politician Daniel Patrick Moynihan, Gingrich has a scholar's range of interest and reference: he invokes with equal facility the Federalist Papers, Henry Ford, and Martin Luther King. This is hardly learning for its own sake. History, for Gingrich, as for his multiculturalist foes, is a weapon to use in the ideological wars. And, as Speaker of the House, Newt Gingrich can be sure that his vision of the past will have influence, inside the classroom and out.

"American history is the history of a unique level of achievement and success. And so if you want to be successful—that is, if you want to achieve—you will learn an enormous amount by studying America's past."

The intellectual origins of Renewing American Civilization can be found in a battered book Gingrich bought for three dollars at a used-book sale. One of the Speaker's most endearing traits is that he loves used books and remembers what they cost him. He shows them off to his students as object lessons in the power of ideas and in the American virtues of self-help and thrift.

What is most interesting about the three-dollar book, *America as a Civilization,* which the Speaker waves at the beginning of his course, is its author, Max Lerner, a popular liberal writer of the Forties and Fifties whose pro-Roosevelt columns could still be read not so long ago in *The New York Post.* The Lerner connection is important because other authors mentioned by Gingrich—Charles and Mary Beard, Daniel Boorstin, and Gordon Wood—fall into the same category, what might be called the progressive American historical tradition. Indeed, the essential weirdness of Newt Gingrich the historian is the extent to which he has adopted, lock, stock, and barrel, the mainstream historical vision of his sworn enemies, twentieth-century American liberals. The hallmarks of the American civilization these historians imagined are familiar: individualism; respect for private property; a Whig suspicion of government; advancement according to one's own merits; the absence of inherited rank. "There is an American Civilization," Gingrich recites at the beginning of each lecture, just as Charles Beard might have done. "It is diverse and multiethnic, but it is, in fact, one civilization." This argument is one that Beard and his successors would have found bizarre, simply because it seemed so self-evidently true.



"Ask yourself: What would happen if Natty Bumppo showed up Thursday at the Department of Labor?"

What allows Gingrich to claim the vital center of the liberal tradition as his own, however, is his perception that traditional liberal virtues are anathema to his professorial opponents, the new multiculturalist historians. They are made uneasy by words like "America" and "American," which devalue pluralism and disguise oppression. Worse still, references to the American unities raise the haunting specter of "American exceptionalism," which, as every first-year graduate student knows, is the cardinal sin of the profession. There is nothing unique about America, the multiculturalists often suggest, except, perhaps, for the remarkable extent to which its high ideals have been ignored in practice.

Gingrich has a different take: "We must start with the premise that America is unique." What's wrong with American exceptionalism, Gingrich asks, and, come to think of it, it's not a bad question. Even in its less polemical forms, the objection to American exceptionalism remains a dusty piece of hand-me-down dogma derived from the Marxist faith in laws of history transcending time and place. Like a fence that was once there, such dogmas are present to us only in habit, as subtle, shaping influences that circum-

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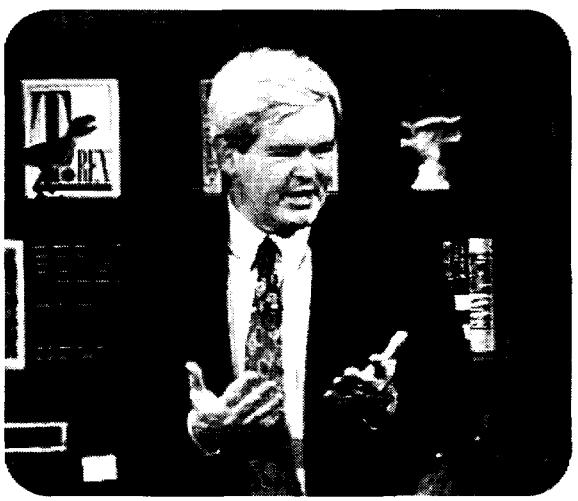
TINKERS

scribe what it is proper to say. Which is why, when Gingrich speaks of America's unique commitments to individual liberty, to popular democracy, to advancement on the basis of merit, his words have meaning, perhaps more meaning than they truly deserve: If not for the neglect of these themes by the multicultural left, his assertions could easily be dismissed as so much patriotic boilerplate.

"I began to realize that in my lifetime, we had gone from a conscious decision to teach our youth what America was about to an entire conflict over whether or not it was even legitimate to be an American."

At the center of Newt Gingrich's historical vision is a traditionally American conception of the proper relation between the individual citizen and the state: Citizens are moral actors who must be encouraged in the Emersonian virtues of independence, heroism, and self-reliance. It is this belief that explains the Speaker's peculiar fixation on the plight of the disabled. Disabled citizens appear throughout the Gingrich tapes, running and jumping in the Paralympic Games and in the singular person of Max Cleland, Georgia's secretary of state and a lifelong Democrat, who delivers patriotic homilies to viewers from his wheelchair. The state has a responsibility to aid the disabled, Gingrich explains, because they cannot realize their full capacities as citizens unassisted. If you are disabled, he says, "the government should finance your wheelchair-equipped van." State action is proper and necessary, then, when, and only when, it helps us to be better, more productive, self-reliant citizens.

If the state is firmly at the center of Gingrich's narrative, it is a state that in its precarious balance of virtue and danger differs greatly from its historical predecessors. In modern liberal histories, the expansion of the state is always good. A truly just society will be realized, these histories imply, when the central government has expanded its beneficent authority over all the disparate realms of American life. Gingrich's assessment is more ambivalent: When the state expands to protect the liberties of its citizens, as in the age of Jackson, or in times of war, it is good; when it intrudes further, as it did during slavery, or in the Great Society, it becomes dangerous and must be stopped. And this, Gingrich believes, is the danger that confronts America today, beset as it is by big bureaucracies sheltered beneath the all-too-generous umbrella of the welfare state.



"Twelve percent of the GNP—every eighth dollar in 1931—was based on an invention of Edison's."

Multiculturalist historians take a still less enthusiastic view of the liberal state. In the work of Ronald Takaki and others, the active, liberating state is neither central nor virtuous. Its leading narrative role is given over instead to the disparate struggles of the oppressed—blacks, workers, and women—who free themselves, Houdini-like, from the chains of slavery, poor working conditions, and unequal rights under the law. This approach has inspired valuable work on long-ignored subjects, but it has also led to certain obvious difficulties. In sacrificing the state on the altar of identity politics, the multiculturalists also risk sacrificing their ability to tell a coherent story: Didn't the Emancipation Proclamation or the Civil Rights Act of 1964 count for something? Without a central narrative actor to replace the state, the multiculturalist histories often devolve into collections of stories whose only purpose is inclusion itself.

This problem is not, in theory, insurmountable. Replacing the state with a history of "American culture" would offer ample room for setting out the rich contributions of Americans of every conceivable background. But the multiculturalists have failed to do this. Indeed, it is in this connection that the resonances of the name "multiculturalist" begin to seem ironic: As a group, these historians are often blind to American achievements in the arts. Artists named in the recent *National Standards for United States History* appear most often not as broad aesthetic influences but as belonging to a narrow species of social critic: Upton Sinclair, Walker Evans. Walt Whitman, Emily Dickinson, Herman Melville, Henry James, Gertrude

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Stein, Ernest Hemingway, Alfred Stieglitz and Ralph Ellison are either glancingly mentioned or entirely absent from the text. Even more puzzling is the omission of many great black artists whose influence on world culture is unrivaled by any group of Americans, black or white: Louis Armstrong, Dizzy Gillespie, Charlie Parker, Billie Holliday, and Thelonious Monk. A true multiculturalist history would employ the broadest view of culture available. Instead, the single question in the *Standards* devoted to jazz betrays an embarassingly limited interpretive range: "Explain how the blues is a manifestation of the jazz life of black Americans." It is hard to say exactly what this sentence intends, other than to enforce the unfortunate prejudice that the music of black Americans is a social phenomenon with no separate standing as art.

The experience that most directly contradicts Gingrich's assertion of a common American civilization founded on liberty and opportunity is that of American blacks, and it is no surprise that he devotes much of his attention to them. For Gingrich the black experience in America is representative

DOCTORS IN THE HOUSE

LAW SCHOOL HAS LONG BEEN THE FAVORED BREEDING GROUND FOR ASPIRING POLITICIANS. BUT JUDGING FROM THE LOOK of the new Republican Congress, graduate school might be *the* place to plan a career in Washington. For the first time in American history, the House of Representatives is being run by two former professors: Speaker Newt Gingrich and majority leader Richard Armey.

While the Democrats in the 104th Congress claim six doctorates, Republicans boast eight. Of course, the Washington professoriat contains more academic refugees than Ivy League stars. Gingrich, who taught history at West Georgia State College for nine years and was not offered tenure, is no exception. Like most of the dissertations listed below, his treatise on Congolese education was never published. (A photocopy is available from UMI Microfilms.) *Congolese* education? As farfetched as the Speaker's choice of subject seems, his conclusion sounds like something straight out of his course, Renewing American Civilization: "It is now clear that the dream of technocratic planning had all too many limitations and so became a nightmare." —*D.Z.*

HOUSE OF REPRESENTATIVES

Rep. Neil Abercrombie, 1st District, Hawaii (D)
American Studies, University of Hawaii, 1974.
Mumford, Mailer and Machines: Staking a Claim for Man.

Rep. Richard Armey, 27th District, Texas (R)
Economics, University of Oklahoma, 1968.
Economic Externalities and the Theory of Balanced and Unbalanced Growth.

Rep. Roscoe Bartlett, 6th District, Maryland (R)
Biology, University of Maryland, 1952.
Factors Affecting the Respiratory Quotient.

Rep. (John) Glen Browder, 3rd District, Alabama (D)
Political Science, Emory University, 1971.
Party Activists in a Suburban Southern Community: A Case Study of DeKalb County, Georgia.

Rep. Philip Crane, 8th District, Illinois (R)
History, Indiana University, 1963.
Governor Joe Wright: Hoosier Conservative.

Rep. Robert Filner, 50th District, California (D)
History, Cornell University, 1973.
Science and Politics in England, 1930-1945: The Social Relations of Science Movement.

Rep. Newt Gingrich, 6th District, Georgia (R)
History, Tulane University, 1971.
Belgian Education Policy in the Congo, 1945-1960.

Rep. Stephen Horn, 38th District, California (R)
Political Science, Stanford University, 1958.
The Cabinet in Congress.

Rep. Daniel Miller, 13th District, Florida (R)
Marketing, Louisiana State University, 1970.
An Analysis of the Marketing Strategy of Florida Nursing Homes.

Rep. Tim Roemer, 3rd District, Indiana (D)
Political Science, University of Notre Dame, 1985.
Senior Executive Service: Retirement and Public Personnel Policy.

Rep. Elmer "Bud" Shuster, 9th District, Pennsylvania (R)
Economics and Management, American University, 1967.
Selective Demand Determinants in the Computer Acquisition Process.

U.S. SENATE

Sen. Phil Gramm, Texas (R)
Economics, University of Georgia, 1967.
Constant Taste and the Theory of Demand.

Sen. Daniel Patrick Moynihan, New York (D)
History, Tufts University, 1961.
The United States and the International Labor Organization, 1889-1934.

Sen. Paul Wellstone, Minnesota (D)
History, University of North Carolina, 1971. *Black Militants in the Ghetto: Why They Believe in Violence.*

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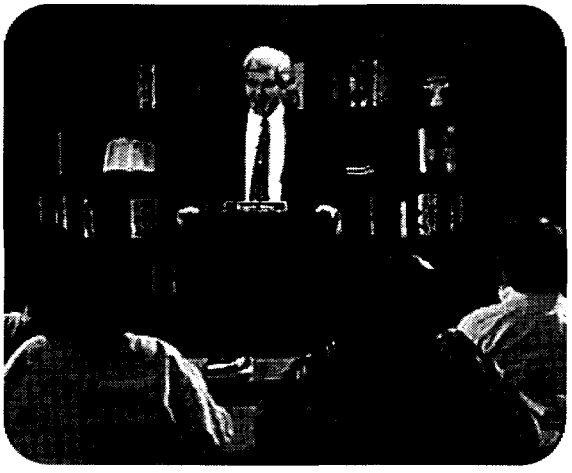
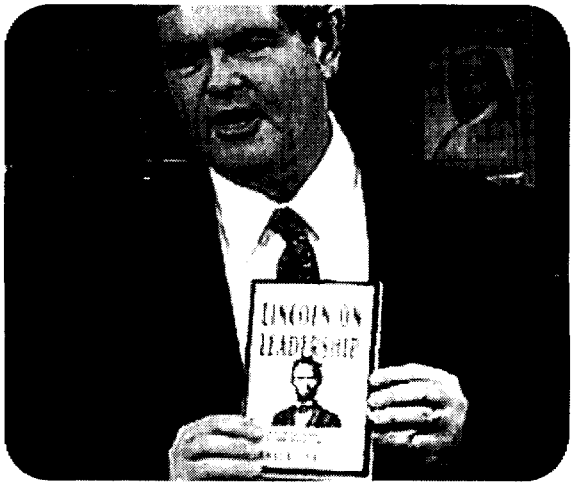
not of the virtues of the state, as traditional liberals would have it, or of the heroic accomplishments of blacks themselves. Afro-American history is representative rather of a larger historical irony, of citizens who attempt to claim their legal rights but end up as clients of the welfare state. "I still have a dream," says Martin Luther King, his arms spread wide on the video monitor above Professor Gingrich's head. "It is a dream deeply rooted in the American Dream . . . . I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character." On Gingrich's face when the camera returns is a look of smug satisfaction. "See?" his expression seems to proclaim. "The *American* Dream. Not affirmative action quotas or Welfare Queens, the Al Sharptons with their jheri-curled hair." Gingrich never says a word of this of course. He just looks at the camera and smiles. This is another reason the press pursues him with such prosecutorial fervor: the sense that for every jab about "normal Americans" or the "McGoverniks" in the White House, there is something really, truly awful that Gingrich believes but is too disingenuous (and skilled) to say within earshot of reporters.



"The Wright Brothers invented the airplane as their hobby—because they had the after-tax income to do it."

If Gingrich's telling of the civil rights story is ironic, Gingrich's own presentation of that story contains a notable irony of its own. In his version of the black condition, Gingrich cites the writings of Shelby Steele, "a writer, a professor, who happens to be black"; Stephen Carter, "a professor at Yale, who also happens to be black"; and Leon Dash, "a reporter, who happens to be black, at *The Washington Post*." Gingrich's method of citation here underlines the peculiar authority that black writers and thinkers have assumed for many on the right, an authority that can best be compared to that of the Jewish convert in the public disputations of the Middle Ages. The Speaker's penchant for highlighting the skin color of agreeable black writers and thinkers is hardly distinguishable from that of multiculturalist historians who fill the textbooks with George Washington Carver, who made the peanut great, and Crispus Attucks, a free black man killed during the Boston Massacre.



"To solve problems in America, we must start with the premise that America is unique . . . for example, we are the only country in the world which is both highly developed economically and religious."

Indeed, a closer comparison of Gingrich and his multicultural opponents reveals more similarities than either party would admit. The Speaker's objection to the new history is not that the multiculturalists have corrupted the facts with ideology. Like his opponents, Gingrich expressly believes that history is always political—that its proper role is as a public art, a means of imparting moral lessons to the masses. "Every civilization has its myths," Gingrich says, citing John Paul Jones, Patrick Henry, and Nathan Hale as figures whose heroic examples will presumably inspire their Nintendo-playing heirs to similar feats of civic bravado. Like the multiculturalist historians he disdains, Gingrich intrudes his politics into everything: Eddie Murphy's performance in *Trading Places* "lies to the poor." Even Tolkien's furry Hobbit becomes a moral lesson in the Whig theory of government, a creature who is "given the ring of power . . . he must get rid of it before it destroys him." In this regard, Gingrich's American civilization is not so much an alternative to multiculturalist history but its mirror image: narrow, moralistic, overtly partisan, blind to culture, obsessed with race.

Gingrich is more convincing not in his grasp of highly polished themes but in his informal appreciations of the gritty, thumb-in-your-eye places in the national psyche. "You see a sign that says, 40 Miles an Hour When Raining," Gingrich says, "and you step on the gas. You go 55. That's a universal American reaction." What Gingrich admires above all in the American character is the tendency to pursue what he refers to in his elegiac moments as "big dreams," and, with far greater feeling, as "obsessions."

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Gingrich's truest heroes are the Ahabs who follow their dreams through seas of failure without letting go—Benjamin Franklin, a "complete workaholic," or Thomas Edison, almost deaf, listening to his new phonograph through a brace that allowed him to feel the vibrations in his teeth. Henry Ford's obsession with the Model T moves Gingrich almost to tears as he reads aloud from a well-thumbed copy of the automaker's biography: "It was after midnight, when a light summer mist started to fall outside the backyard workshop, and Henry Ford began putting the final touches on the peculiar looking machine that had obsessed him, in one form or another, all of his adult life." Ford's manias, his preoccupations with Europe, with Jewish conspiracies—none of these escape Gingrich. "Henry Ford was by any reasonable standards a nut," he says. "But he was a nut with a passion."

It is Gingrich's feeling for the obsessive side of the American psyche, rather than any evident faith of his own, that informs his understanding of the role of religion in American life. "It is impossible to understand eighteenth century America or England without understanding religion," he says, launching into a long discussion of the role of Methodism in England, cribbed perhaps from E.P. Thompson's *The Making of the English Working Class.* Gingrich is not alone in arguing that American historians have downplayed the role of religion in American life. Indeed, his portrait of a nation of dreamers and fanatics driven by religion and the increasing power of the market has much in common with the America of a small but increasingly influential group of historians who are, like Gingrich, in their late 40s. These historians, including John Demos, Paul E. Johnson, and Sean Wilentz, have abandoned the sociological preoccupations of their graduate school days for a new and welcome emphasis on the unique historical experience of individuals.

Where Gingrich the historian parts company from his tenured peers, however, is in his enthusiasm for American entrepreneurship, the last mythic preserve of the man with a dream. In this regard, he hearkens back to an earlier world. "How many of you had a chemistry set at home?" he asks. "That's an Americanism, the idea that every person can be a scientist, a naturalist, an inventor." Science and technology are, in Gingrich's view, the foundations of an entrepreneurial society: The citizen-

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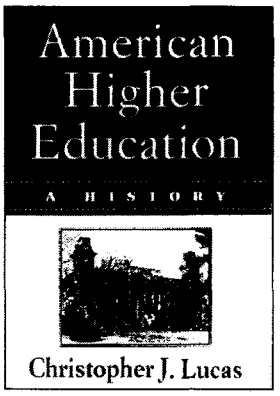

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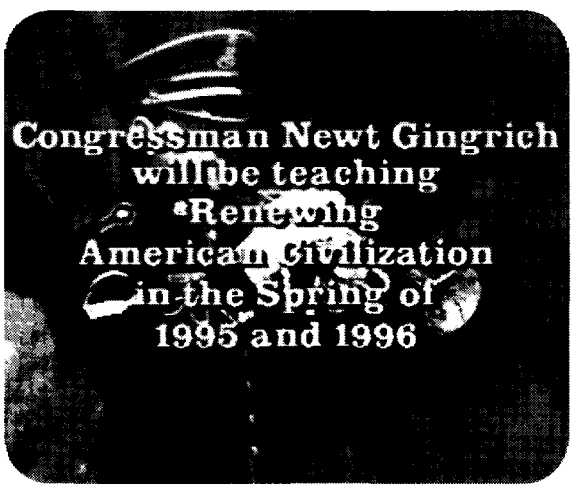
inventor takes his inventions to the market and sells. Science is also profoundly democratic, open to everyone, a vision at odds with the postindustrial elitism of Charles Murray and Robert Reich. The conflict between this entrepreneurial myth and the large corporate bureaucracies that dominate the late twentieth century marketplace is a source of no small discomfort to the Speaker.

What enthusiasm Gingrich can muster for big business has evident roots in the large sums of money that American businessmen contribute to his campaigns and to GOPAC. In return for their support, Gingrich is more than happy to plug their companies to his captive audience. A partial survey of the corporate videos shown to the class, in the guise of lessons in entrepreneurship, includes Motorola, Milliken Textiles, Scientific Atlanta, Hewlitt-Packard, Wal-Mart, and McDonald's. At times, the procession of baritone corporate narrators seems to make even Gingrich feel a bit queasy. "Whether it's his beloved game of polo or his magical success in business," the narrator of one spot proclaims, as a white-haired man in yellow jodhpurs pets his pony on the nose, "Norman Brinker simply does not know how to lose." Brinker, the founder of Steak & Ale, is the inventor of the salad bar, a service-industry innovator who cannily "taught his waiters and waitresses to introduce themselves in a way that would soon be copied nationwide."



"You want to create a society where you create opportunities for the brilliant to invent the future [for] the rest of us who are mediocre."

The Speaker grimaces. "Sometimes I like it, sometimes I'm just not in the mood," he comments, before continuing in a different vein. "If you're a good, liberal, credentialed intellectual you know the power of positive thinking is silly and shallow. If you're Norman Brinker you know it creates six million jobs. So *you* decide who is right." Not even this soothing display of reason succeeds in putting the Speaker at ease. He takes aim at Brinker again only minutes later with a dismissive wave of his hand. "I never met Norman Brinker," he says, "I couldn't care less."

Newt Gingrich's obvious discomfort with the pap he shows to his classes for money mirrors a less obvious, but no less telling, divide in his feelings for American business as a whole. Gingrich admires Franklin, Edison, Ford, Bill Gates, and the clever engineers at 3M who invented the Post-it. He quotes with real enthusiasm from Horatio Alger biographies, Sam Walton's *Made in America,* Ray Kroc's *Grinding It Out.* "What was McDonald's first great breakthrough in French fries?" he asks. The answer—that the McDonald brothers kept their potatoes behind their restaurant in Bakersfield, California, where the hot desert air dried them out, and made them taste better—really does seem to interest him.

What the men Gingrich admires have in common is their status as "first-generation entrepreneurs," a phrase that reveals the Speaker's surprising ambivalence about wealth. One entrepreneur is described this way: "a friend of mine, a multimillionaire, first generation." The fact of the man's wealth is bracketed by two important clauses, that he is Gingrich's friend, and that he made his money himself. Like any capitalist true believer, Gingrich wrestles mightily with inherited wealth, which does not reflect productive activity and creates inefficiencies in markets as prodigal children squander their parents' hard-earned cash on horses, champagne, and weekend jaunts to the south of France. At times Gingrich's opposition to inherited wealth takes the form of outright hostility toward its heirs. "I'm for the first-generation entrepreneur," he announces, "not someone who won a genetic lottery." If wealth is a blessing for Gingrich, inherited wealth is often a curse. "You see this with rich people," he remarks of the Menendez brothers. "The kids went in and just blew their parents away. They've been given stuff all their lives and it ruins them."

Much too restless to have made a good scholar, Newt Gingrich remains a riveting presence in the classroom, and he's never lost the professorial habit of taking his ideas to their natural limit, to conclusions that might surprise some of his Republican followers in Congress. If handouts are bad for the poor, they are bad for the rich. They are also bad for American business, which, thanks to a vast array of tax breaks and outright grants from the United States Treasury, is the major beneficiary of welfare state largesse. Big government and big business are not opponents but allies: They share a preference for large, easily regulated bureaucratic structures. If it is hard to regulate a nation of Jeffersonian independent producers, Gingrich says, "You sure can take care of the Big Seven" oil companies. Given the list of Gingrich's contributors, which includes nearly

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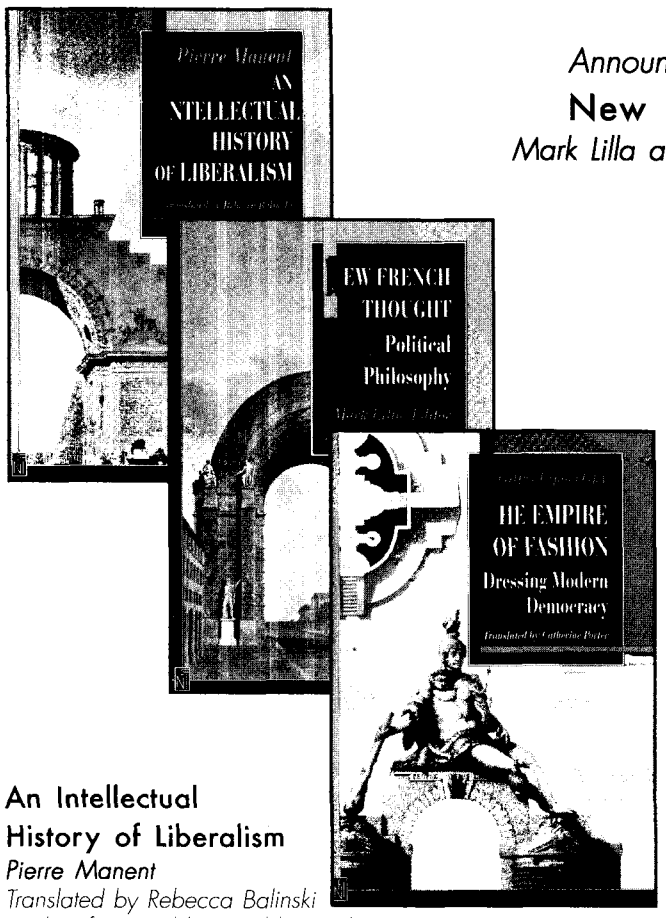

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every big corporation in the country, it is doubtful that these opinions will have any impact on the Speaker's political course. As a historian, however, Gingrich is nothing if not consistent.

It is in the context of Gingrich's backward-looking vision of a nation of small producers that his often-ridiculed futurist enthusiasms can best be understood. America, he announces, is in the midst of a "revolution" of "accelerating change," "Alvin Toffler's Third Wave," "the information revolution" of "fiber-optic systems." It is a "scientific revolution so large we don't know how to teach it yet, we don't have the words to describe it"—a truth evidenced by the failure of Gingrich's own formidable pedagogical skills to convey any real sense of what he is talking about. The ends of this revolution, however, are clear: The new technologies of Toffler's Third Wave will free us from the welfare state forever, transforming us into a nation of computer-driven first-generation entrepreneurs. America will go back to the future, to the nation of independent citizen-producers that Jefferson envisioned 200 years ago.

The particulars of Gingrich's future matter less, however, *than the fact that it is there at all. With his constant references to the future,* Gingrich the historian situates his actors between the past and a present they have yet to make. With their therapeutic emphasis on redeeming ancestral crimes, the multiculturalists can only look backward. In doing so, they have succeeded mostly in producing many thousands of socially relevant monographs that few outside the academy bother to read. The *National Standards for United States History,* the profession's latest attempt at reaching the public, is a document no more likely to fire the imagination of teachers and students than an unabridged copy of the Federal Tax Code. A worthy alternative is not hard to imagine—without the categorical abstractions of race, class, and gender, we are left with individuals, strong, clever, passionate, courageous, stupid, or corrupt. In their lives we can see our own: This is the romance of all public history.

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David Samuels is a Mellon Fellow in the Humanities at Princeton University.

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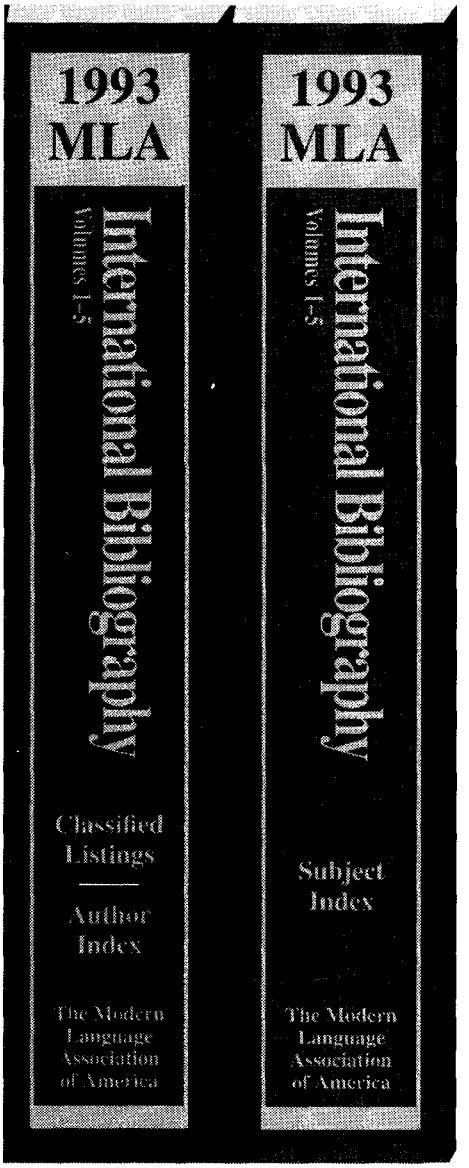

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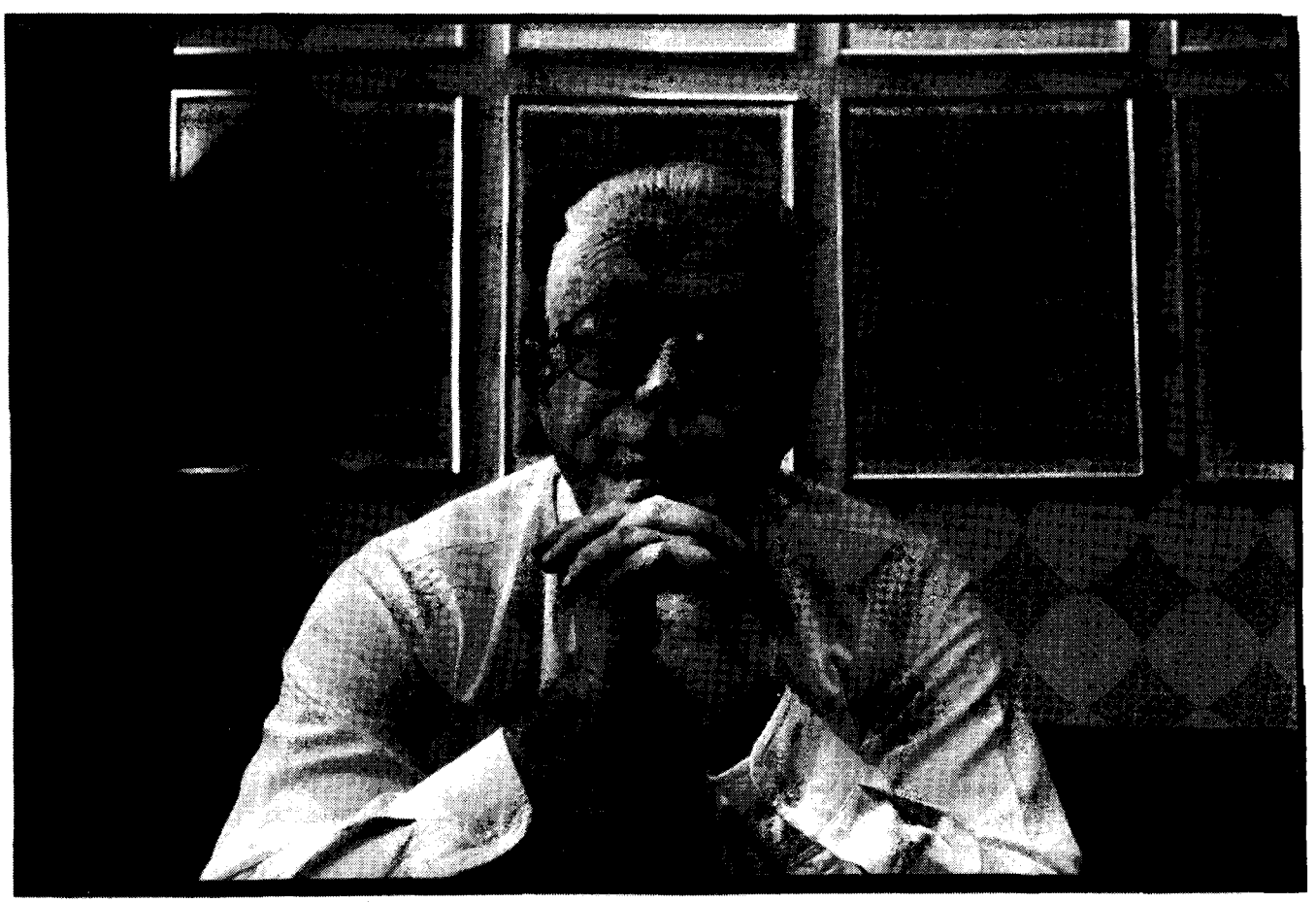
PROFILE

THE Arbiter

By Bill Gifford

College presidents know that when U.S. News & World Report's *Mel Elfin talks, they'd better at least pretend to listen. But how well does Elfin's iconoclastic vision of higher education jibe with his magazine's "exclusive rankings" of colleges and graduate schools?*



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THE Arbiter

MEL ELFIN TOLERATES EXACTLY three questions before he seizes the floor. "Let me give you my overall philosophy," says the man who ranks colleges, launching into a forty-five–minute monologue on the current state and future of higher education that only occasionally acknowledges any edgewise questions.

By the end of our allotted hour (the first of two interviews), academia's most sacred cows lie butchered on his office carpet. One by one, Elfin slashes into high tuitions; visionless, groveling college presidents; a "professoriat" that devotes hours to research while neglecting teaching; and the "heart-lung machine known as the alumni." In his view, the latter are guilty of sustaining dozens of institutions that would, and should, otherwise perish. "We should be closing one school a week," he says.

One by one, Elfin slashes into high tuitions; visionless, groveling college presidents; a professoriat that devotes hours to research while neglecting teaching; and the "heart-lung machine known as the alumni."

The performance is vintage Elfin, by turns bombastic and astute and irreverent, even toward himself. "Had enough *bloviating* from me?" he asks, as the hour winds down. The basic contours of the encounter, not to mention the anecdotes, are familiar to the hundred-plus college presidents, deans and other administrators who peregrinate to his Washington, D.C., office each year. "That's Mel," sighs a university official when I recount that first interview. "I think he just sounds off."

Elfin's brusque, almost rude style, not to mention his provocative views, makes him at once a figure of fascination and a target of fury. Love Elfin or hate him, he runs an institution that college brass cannot afford to ignore, no matter how much they might wish to: *U.S. News & World Report*'s annual college rankings. Because of the rankings' impact, the *Los Angeles Times* has called Elfin "one of the most powerful figures in American higher education." Whether or not that is true, he is certainly among the most talkative. From his self-constructed bully pulpit, Elfin often addresses university audiences, and he rarely fails to anger them. Elfin's recent appearance before a state university's faculty senate moved an enraged professor to stand up and shout that there is "nothing wrong with higher education that we can't fix ourselves, if you would only let us."

IN ELFIN'S SPACIOUS THIRD-floor office, the genteel, euphemistic mind-set of the visiting college official bumps up against one of Washington's most enduring journalists, a man with a black belt in the martial art of interruption. The decor seems intended to confirm an academic's worst suspicions: three walls are lined with lovingly framed tabloid newspapers. "HUMAN SOUL WEIGHS 1/3000TH OF AN OUNCE," announces the *Weekly World News,* directly above Elfin's desk. Not far away, a competitor screams, "MUM RAMS STAKE INTO VAMPIRE DAUGHTER." Above the red couch reserved for guests, a headline tells us all we need to know about a pregnant two-headed woman: "ONE HEAD WANTS THE CHILD—THE OTHER SAYS, 'ABSOLUTELY NOT!' "

For all this tawdry fascination, Elfin himself once flirted with a respectable academic career. The son of a truck driver who never made it past eighth grade, Elfin rode out of his native Brooklyn on a full scholarship to Syracuse University. He jumped over to Harvard for his master's in history, and received word of his Ph.D. fellowship the day before he had to report to the air force in 1952. After his discharge, he worked as a reporter for the *Long Island Daily Press,* while taking enough night classes at the New School for Social Research to qualify to write his dissertation. He never got around to it. "I think a lot of journalists are professors manqué," he says. "I include myself."

Elfin became Washington bureau chief of *Newsweek* in 1965 and reigned for twenty years, before he was toppled in an internal power struggle. He landed at *U.S. News,* where he quickly made himself indispensable. Elfin's college rankings have become a cornerstone of the "News You Can Use" format by which the weekly, a perennial third-placer in the newsmagazine derby, seeks to distinguish itself from its rivals. Not only does the annual "America's Best Colleges" issue outsell the magazine's hospital and mutual-fund rankings, but *U.S. News* prints one million copies of a separate, 228-page college guide that sells for $5.95. A CD-ROM based on the guide will be released this year.

When Elfin took over in 1986, however, the college survey was a ramshackle affair, little more than "a popularity contest," as one college president described it. To assemble the

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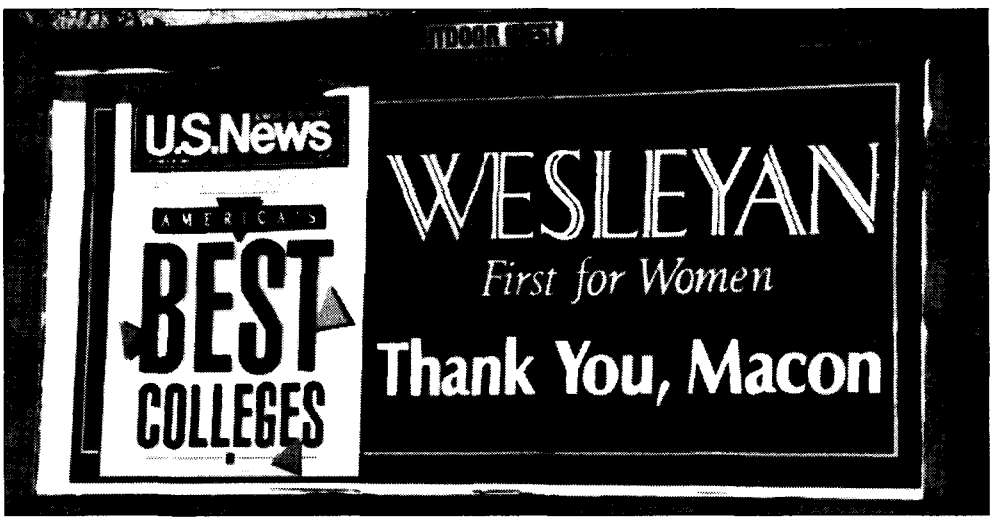
first two surveys, printed in 1983 and 1985, the magazine simply asked college presidents (arguably the worst possible source on any campus) to name the nation's best schools. When Elfin came on board and printed yet another set of reputation-only rankings in 1987—Stanford finished first, followed by Harvard, Yale, and Princeton—the outcry was so fierce that the magazine held a dinner in January 1988 to hear out forty of its sternest critics. By dessert, Elfin says, "I felt like Saint Anthony, with arrows sticking out of me in every direction." (He probably means Saint Sebastian, but fine distinctions aren't his forte.)



On the other hand, the 1987 issue had fulfilled Elfin's basic assignment, which was to turn a profit on the project. The reason for its financial success was simple: Steep tuition increases during the 1980s had made parents more anxious than ever to spend their college dollars wisely, and comparative data about colleges were hard to find. "I have been accused of such horrors as wanting to sell magazines," Elfin says. "Could there be anything worse?"

But it was clear that Elfin and company had to revamp the survey or surrender what little campus credibility it had left. And so they devised a new survey, balancing the popularity contest with hard data. Every January *U.S. News* mails two surveys to each of the country's 1,400 accredited four-year institutions with more than 200 students. The first survey gauges reputation; it goes to the president, admissions dean, and chief academic officer, asking each to rank all the schools in their group by quartile, including their own. (The magazine uses four groups, loosely derived from the Carnegie system of classifying institutions: national universities, regional universities, national liberal arts colleges, and regional liberal arts colleges.) The second questionnaire requests hard numbers about each respondent's institution. In the end, *U.S. News* arrives at six categories—reputation, selectivity, faculty resources, financial resources, student satisfaction, and student retention—composed of a total of seventeen subfactors. The data for each school are plugged into a complicated (and computer-based) statistical formula that spits out a ranking of the school's relative quality—weighing its soul, in effect. It comes as no surprise to learn that Robert Morse, Elfin's sidekick at *U.S. News* and the author of the rankings formula, began his career as a securities analyst for E.F. Hutton.

Here's how the formula works: The schools are ranked, relative to their competitors, in each of the six categories. Each school's six rankings are then weighted, and added together: Reputation and selectivity count 25 percent each, faculty counts 20, retention counts 15, financial resources 10, and student satisfaction 5. The school with the best score—Harvard, last year—is crowned America's Best College.

Elfin and his staff have won praise for fine-tuning the formula in response to their critics. "While I will always have reservations about the very notion of rankings," says Peter Likins, president of Lehigh University, "I have to commend Mel and his colleagues for listening." That may explain why *U.S. News* has more credibility among academics than its competitors.

What is most curious about *U.S. News*'s mathematical formula, though, is how little its results vary from the old reputational survey. Twenty-one of last year's top twenty-five national universities had also ranked among the top twenty-five in 1987, when reputation was the sole factor. "They don't change," says Richard Traina, president of Clark University. And there are no surprises on (or off) the top twenty-five list, from first-place Harvard down to twenty-fifth–ranked Georgetown. "We've come up with a list that underscores intuitive judgments," Elfin acknowledges. But, he adds, "We did not set out to underscore [those] judgments; we set out with a methodology. That it wound up this way is to me both a justification and a discovery that we're on the right track."

Yet not everyone would agree with the assumptions embedded in *U.S. News*'s methodology (including the basic one that college quality can be quantified). A closer look at the formula shows that the rankings are far from "untouched by human hands," as Elfin

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THE Arbiter

rather glibly claims. In fact, the magazine puts its college data through a full-body massage, and both the factors Elfin and Morse have chosen and the weight assigned to each tend to reward a specific institutional profile. Four of the seventeen subfactors make up almost 60 percent of a school's score: reputation, graduation rate (the percent of students who graduate within six years), and the high-school rank and SAT scores of incoming freshmen. It's hard to imagine a school scoring high in one of these areas but not in the others.

> **In other words, the U.S. News scale measures everything except the most important thing: How much does a school teach, and how well?**

"Most of the measures that they're using relate back to institutional wealth," notes Traina. "They do not relate to value-added education." According to Likins, "What *U.S. News* is getting back is the answer to the question, 'Which schools are the best in terms of faculty salaries and SAT scores and the amount of resources?' That's not what readers are asking at all. Readers are asking, 'Where should I send my kid?'" In other words, the *U.S. News* scale measures everything except the most important thing: How much does a school teach, and how well?

WHATEVER THE SURVEY'S value to parents, there's no doubt that college administrators take it seriously. Some might even be said to obsess over it, particularly those from schools at the bottom or top of a particular group. Georgetown is especially anxiety-ridden, having recently dropped from seventeenth to twenty-fifth in the rankings—solely because *U.S. News* changed the way it computes average faculty salaries, says the school's director of institutional research, Stuart Rich. Berkeley, which finished a surprising twenty-third two years ago, flew an official to the East Coast just to attend a conference in which Morse participated.

This concern is only partly a function of administrative egos. There's also the question of economic necessity. As schools find themselves strapped for cash and students, they become vulnerable to the small fluctuations in enrollment that might result from slippage in the *U.S. News* rankings. Schools now compete for students as intensely as students once competed for admissions slots, because, as Elfin loves to point out, the education industry is "overbuilt." And as much as they profess to hate rankings, colleges will do anything to make themselves look better than the competition.

Indeed, some schools approach the ratings like a game of deception, reporting data in the light most favorable to themselves. In the early years of the survey, recalls Morse, school officials were remarkably lax in their interpretation of such straightforward concepts as average SAT scores, number of applicants, and student faculty ratios—"one of the hardest numbers to measure," he says. To boost its selectivity rate, at least one low-ranked school counted as an applicant anyone who so much as phoned the admissions office for information. And, according to an article in *College Board Review* by Smith College's B. Ann Wright, well-respected schools used to up their freshman SAT numbers by excluding athletes, minorities, and children of alumni.

To thwart such creative data reporting, Morse's questionnaire has grown to twelve tax-return-like pages, most of which are consumed by precise definitions. For example, a faculty member is anyone

> whose major (more than 50 percent) regular assignment is instruction, including those with released time for research. Include those on sabbatical leave and replacements for instructional faculty on leave without pay. EXCLUDE faculty on leave without pay and replacements for instructional faculty on sabbatical leave. Exclude teaching assistants and teaching fellows. Exclude administrative officers such as dean of students, librarian, registrar, coach, etc., whose major regular assignment is not instruction.

To further safeguard against cheating, the survey also asks for information that is reported to the federal government. Last year, however, someone leaked to *U.S. News* an American Bar Association document that revealed that 29 of the 176 U.S. law schools had given false admissions numbers to the magazine for its law school rankings. And why not fudge a little, when a point or two can make the difference between top twenty-five and middle of the pack?

In fact, a glance through the 1994 survey reveals some strange numbers. For instance, if Wake Forest really spends $41,766 per undergraduate, how does it stay in business? (And more important, why doesn't it therefore rank higher?) Well, Wake Forest doesn't spend that much on undergraduates: It includes its medical school budget in its undergraduate expenditures. "That's the way *U.S. News* asks for it," says Cheryl van Ripier, the university's spokeswoman.

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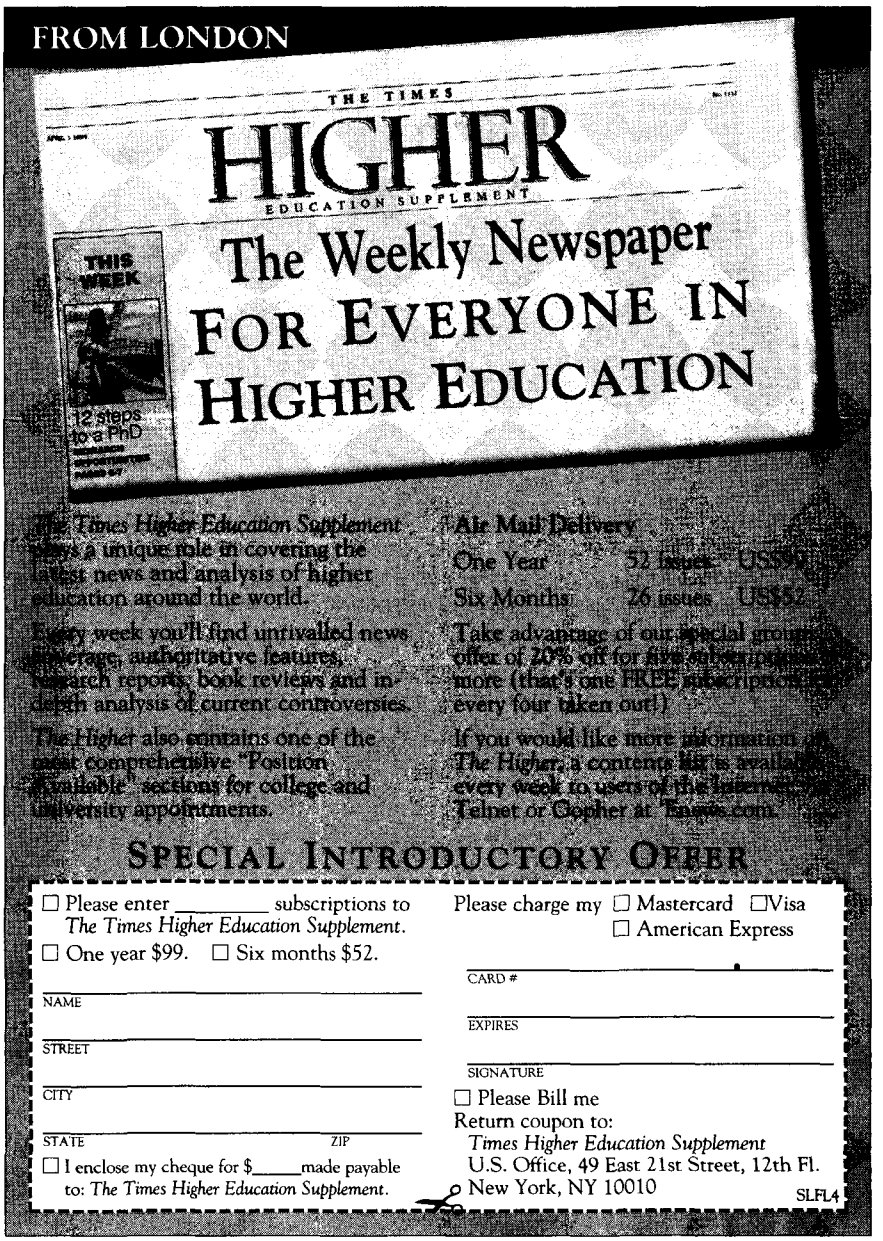
To pick another example, the University of Michigan's student-faculty ratio jumped from 16 to 1 in 1993 to 22 to 1 last year. Did Michigan fire hundreds of professors? No. Michigan simply had to change the way it calculated the ratio, to its own detriment. *U.S. News*'s computer has no built-in checks against this kind of erratic data, however, and the magazine has never published a correction of its rankings.

Even more nettling is that even when they fare badly in the survey, colleges sometimes imply otherwise. As a result, the magazine's legal counsel sends out letters each year warning schools not to misrepresent its ranking or make false claims. One school, Bethany College in West Virginia, took an ad in USAir's in-flight magazine, boasting that *U.S. News* had dubbed it "one of the few national liberal arts colleges in America." That certainly sounds better than the truth: Bethany ranked in the lowest quartile in this year's survey. Another school that made the best of a bad circumstance was Iowa's Maharishi International University, which proclaimed itself one of "America's Best Colleges" after appearing in the 1989 guide. But there's no distinction in merely being listed. As it happens, Maharishi finished in the bottom half of midwestern institutions.

First prize for creative interpretation surely goes to Wesleyan College in Macon, Georgia, which rented a billboard to tout itself as "First for Women" in the *U.S. News* survey. This is a rank it could never have attained, even if *U.S. News* did rank women's colleges as a category. Wesleyan is buried deep in the fourth tier of national liberal arts schools, well below Wellesley, Smith, Mount Holyoke, and even Colby-Sawyer.

TO GUARD AGAINST THIS sort of thing, Elfin struggles mightily to protect the integrity of the magazine's rankings. But even as he does so, there's an inconsistency at the heart of his work. To put it simply, his vision of the future of college education is directly contradicted by his survey's methods. In fact, the technique by which *U.S. News* determines America's best colleges rewards institutions for sinning against Elfin's own commandments: that colleges cut tuition and wasteful spending; emphasize teaching over research; better serve nontraditional and part-time students; and adapt themselves to market forces—to name just four. The schools that rank highest in the survey are the ones that do the exact opposite: spend the most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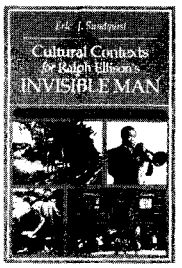

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THE Arbiter

per student; maintain large research faculties; graduate their students within four to six years; and rely upon alumni donations. Elfin is not unlike the pregnant two-headed woman: While one head defends the rankings, the other preaches a vastly different, and more compelling, vision of higher education.

And what vision is that? In Elfin's ideal university—which owes a great deal to his own varied educational career—large lecture courses would give way to individualized learning, "combining the best of American high technology and Oxbridge tutorials." Students would absorb masses of information and ideas via CD-ROM, then sit down for conversation in small groups with dedicated teachers. "Once you've seen the best of the new multimedia programs," he says, "anything else pales by comparison, except sitting in a classroom with Samuel Eliot Morrison in Harvard Hall, in which he gave his demonstration in English and French of Benjamin Franklin in the court of the king of France." He adds: "This is a revolutionary breakpoint in higher education. We need to rethink our image, rethink what we're doing. Zero-base it." For Elfin, everything's up for renewal, even the academic calendar. "When I was in school, the semester was sixteen weeks, now it's fifteen weeks. There's so much more to know, and yet the semester is shorter."

First on the cutting table, though, is the "professoriat." Elfin doesn't think too highly of professors in general—"the mandarins of American life," he has called them—though he is married to the chair of political science at Hood College in Frederick, Maryland. "College professors use research the way journalists use the First Amendment, to excuse anything," he fumes. "Some research is crucial—but there's a lot of junk. While it's nice to be able to have the seventeenth research paper on the commas in Old Norse, it is not equivalent to the search for the cure to cancer, and should not be given equal treatment."

Elfin's recent appearance before a state university's faculty senate moved an enraged professor to stand up and shout that there is "nothing wrong with higher education that we can't fix ourselves, if you would only let us."

"Remember who is paying to write about those commas in Old Norse," he says, anger rising in his voice. "It's the guy I see working in Sears on Sunday afternoon, giving up his disposable time to pay the tuition at some private institution so that somebody else can have more disposable time, to look at the commas."

And yet, by some of its key attributes, the *U.S. News* survey actually rewards universities for spending that guy's Sears paycheck to seek out hitherto unknown caesuras in epic poetry. Faculty quality, for example, is measured by factors such as average salary, student-faculty ratio, and the percentage of faculty with doctorates. Elfin's high-tech Oxbridge, on the

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other hand, would require fewer faculty members and emphasize teaching ability above research credentials. (Indeed, *U.S. News* has heaped praise on Ivy League professors who lack doctorates.)

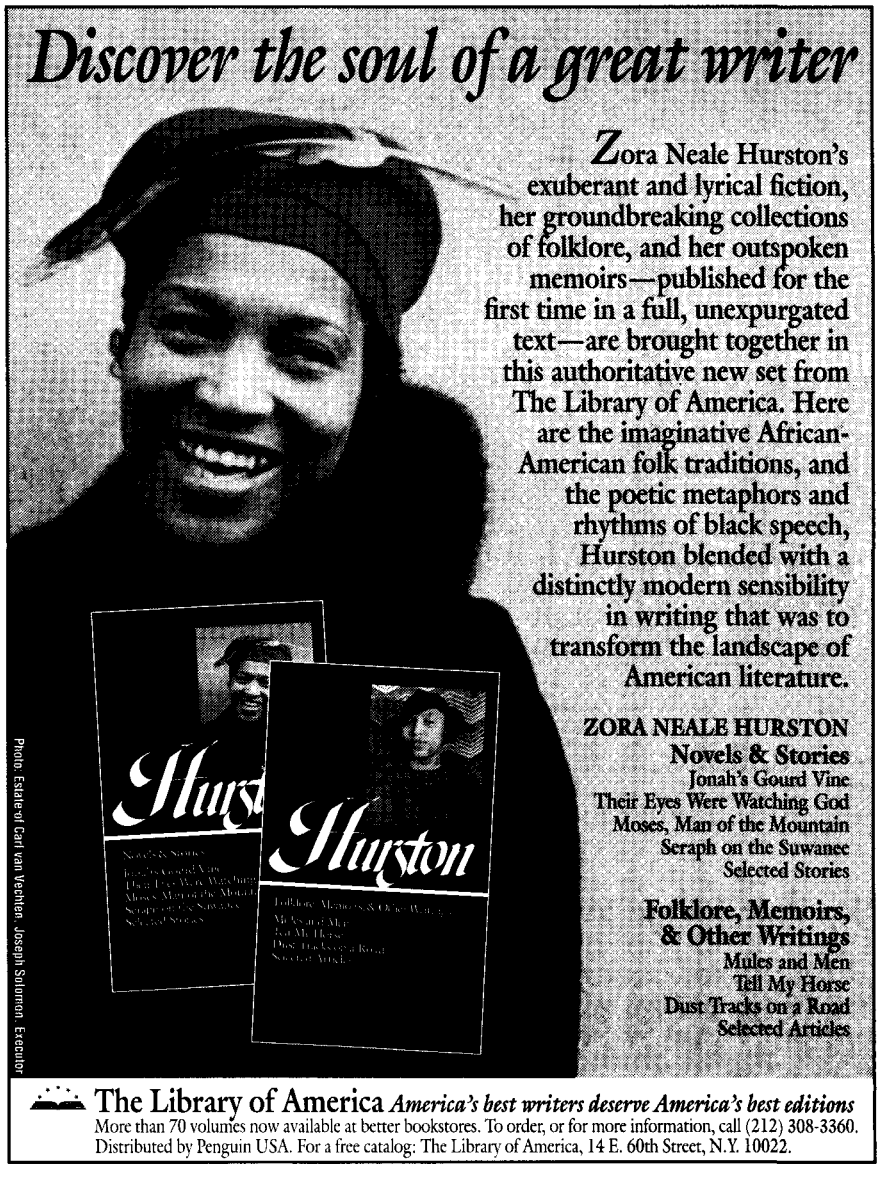
There are other discrepancies between Elfin the theorist and Elfin the arbiter. For example, Elfin believes colleges should be part of "the continuum of lifelong learning" and accommodate nontraditional students, such as working people and retirees. The survey, meanwhile, rewards schools that graduate a high percentage of their students within six years. And while Elfin calls alumni a "heart-lung machine," the survey uses alumni donation rates as the sole measure of student satisfaction.

IS HE BOTHERED BY THESE apparent disconnects? "Yeah, I worry about it," he sighs. And he should worry about it, because the survey is Elfin's big stick, the lever by which he just might be able to change institutional behavior. In its present form, however, the survey fails to reinforce Elfin's message, which may be why some people see him as irrelevant. "I liken him to Bill Bennett," says a senior official at a top-ten university. "At different times, Mel has raised legitimate issues, but after a while he sort of stops being listened to."

It's clear, perhaps too clear, what college officials are listening to instead: the very rankings that they so articulately deplore. A few years ago, as Kenyon College was sinking from the top 25 percent of *U.S. News*'s national liberal arts colleges, the school's admissions director penned a screed against rankings in its alumni magazine. This fall, however, when Kenyon shone again in the top quartile, the head of the alumni association—who's only human—promptly shot out a missive touting the school's high rank.

Elfin's survey remains the most popular and respected arbiter of academic quality. Yet it continues to inspire college officials to ever more desperate attempts at image boosting and spin control. Last April the acting president of Ohio Wesleyan University sent a letter to the presidents of all of the other national liberal arts colleges (a category in which it was a newcomer), appraising them of his school's "outstanding faculty" and "creative student-faculty collaborations." "In your evaluation of Ohio Wesleyan in the forthcoming *U.S. News & World Report* survey, this outline should be of special value," he wrote, in case anyone missed the point. ❡

Bill Gifford is a staff writer at the Washington, D.C. City Paper.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MEMOIR

A DON'S CONFESSION

Sir Kenneth Dover was president of Corpus Christi College, Oxford, when I arrived there from University College London in 1985. I could see immediately that he was not cut from standard-issue Oxonian cloth: literally, in his favored checked shirts and perfunctory ties, but also in those long furry sideburns, military mustaches, the cigarette habit, the irony habit. He looked more like a combination of farmer, solicitor, and bookie than a distinguished classical scholar and holder of high academic office. In conversation he managed to be simultaneously relaxed and unspontaneous, human yet icily rational, unconventional but dutiful, kind but stern. He always gave me the impression of existing at some distance from his public self, down long alleys and around tricky corners. He exuded iron self-control, and the feeling that it was seriously needed. There was no possibility of not respecting him.

Equally, it was impossible not to respect him as a scholar. His commentaries on Thucydides were enormously influential; so were his path-breaking studies of Greek morality and homosexuality. For his part, Dover would like to be remembered for an early treatise on Greek word order. Among classicists he may have his wish, but in the world beyond academia, it is likely that he will be best-known as the author of a highly candid—and in some quarters, scandalous—autobiography, Marginal Comment, *which was published in England last fall.*

Marginal Comment *reveals a dimension and depth to Dover's personality that I had not suspected on our short acquaintance. His frankness is bracing, even arctic at times, especially about himself. The sexual confidences come right from the groin area, whence they provide some vivid primal material. Musing about Plato's Symposium, he recalls a moment atop an Italian mountain: "The scene struck directly at my penis, so I sat down on a log and masturbated; it seemed the appropriate response." This directness and honesty stem from Dover's determination not to elide or varnish: these are the facts, and they should not be bowdlerized out of existence. He shows the same flinty realism in describing his illnesses, depressions, deafness, and congenital funnel chest. Dover is not a man for euphemism or self-romanticizing.*

It is in his attitude toward death that the candor dips well below zero. At a number of points in the book this attitude comes to the surface: in his admission that "death has always seemed like the return of a book to the stack"; in his unrepentant militarism regarding Britain's sinking of the heavily-manned Argentine battleship, the Belgrano, *during the Falklands War; in his assertion that he "would cheerfully have assisted [Sir Anthony] Blunt to fall from a top-floor window"; in his description of his father's not dying after an operation as "one of the low points of my life"; and, above all, in his account of the suicide of T.H. Aston, a fellow at Corpus. Speaking of Aston, Dover remarks that "I had no qualms about causing the death of a fellow from whose nonexistence the college would benefit."*

Elsewhere in the book, Dover performs some necessary taboo-busting: in his stated attitudes toward his family, particularly his father. He reports that as a child he would hear his father spit into the kitchen sink and that "the combination of rage, hatred, and despair which overwhelmed me on every such occasion is undoubtedly the strongest emotion that I have experienced in my life." This is not the kind of comment you expect to hear from the head of an Oxford college, president of the British Academy, and knighted scholar of the ancient world—and it is the more welcome because of it. There is, indeed, much intimate disgust in Dover's life story, as well as a deep love of learning, justice, and beauty—the two affective poles being more closely intertwined than people are prepared to admit.

—Colin McGinn

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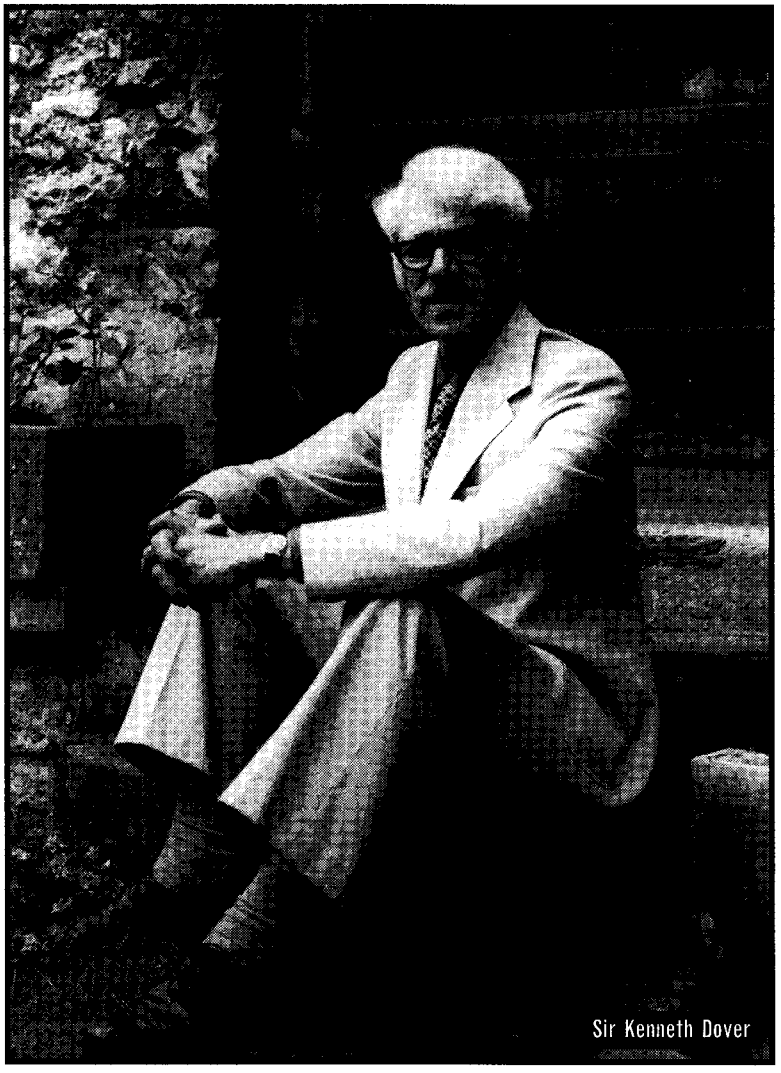
BY SIR KENNETH DOVER


Sir Kenneth Dover

Except for family honor or personal money matters, you should never kill. Maybe I'm not educated, but I know what I think, especially when it's true.

—A Sicilian ex-soldier interviewed by Danilo Doli

When I came to Corpus Christi College, Trevor Aston was a very senior fellow. He had been a tutorial fellow in history from 1952 to 1968; then, on his appointment as University Archivist and director of the History of the University Project, he was elected to a senior research fellowship, without stipend but with rooms in college (his first marriage was dissolved in 1969).

I knew from my confidential files that in the 1950s and '60s he had applied for several chairs, including one in Australia, but since then his devotion to the college seemed to have been single-minded. He combined an intimate knowledge of every stone and board of its fabric with a strikingly unsentimental readiness to accept and promote change. As college librarian for many years, he had persuaded the governing body to allocate the money required for the creation of an exceptional library. I valued his membership on the Buildings and Furniture Committee, because he was quick and thorough in doing his homework and fertile in ideas.

He had little respect for majority opinion when his ideas were not accepted. All the same, as late as 1979, when I knew that Thomas Charles-Edwards's term of office as dean would expire the following summer, I seriously considered inviting Trevor to become dean. I knew from the file that he had needed psychiatric treatment in the 1950s; what the file did not tell me—nor did any fellows, understandably preferring that I should form my own opinion in due course—was that he had also behaved in the 1960s in a way which had strained the tolerance of some of his colleagues past its elastic limit. Something of that was conveyed to me by two fellows when I discussed with them the possibility of appointing him dean; nothing like enough, though, to satisfy my curiosity. Two small incidents round about that time were disturbing. Once, when we were talking about collegiate life and he made a brief reference to his first marriage, I caught the gleam of a brutal and unimaginative cynicism; how coarse and violent it could be, I learned only after his death from people who had known him much longer than I. Upon his second marriage, in 1979, about which I had learned only on the grapevine, the college secretary asked him for the date and place, for inclusion in the college record. He forbade her to mention it, adding that the only member of the college who had known

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THE ASTON AFFAIR

about it must have gossiped improperly, "with what motive, I do not know." Since a wedding is normally regarded as a happy event, the reason for gossiping was obvious enough—except to someone who would rather impute bad motives than good.

It was not long before Aston was weeping and declaring that he was "the worst historian in Oxford."

Frank Lepper was due to retire in the summer of 1980, and would have to leave 3 Merton Street, a splendid old house almost opposite the college. It was agreed that it should be let unfurnished to the Astons, even though there was a case for converting it into undergraduate accommodation, and some fellows whose memories went back more than ten years prophesied trouble from any commercial transaction between the college and Trevor. They were proved right, but I suppose I was still in the Astonian camp, and my own advocacy secured a majority. The opportunity for a good deal of refurbishing of the house existed—I can hardly say it was "needed," because some argued that what had been good enough for the Leppers was good enough for the Astons—but the fact that the house would be empty from July to October created a now-or-never situation.

After the details had apparently been settled and the cost allocated, snowballing began; Trevor kept an eye on the work every day and constantly asked for changes and additions. A state of war developed between him and Don Wild, who was Domestic Bursar at the time, and necessarily spread to the Bursar. The contractor didn't mind, because his estimate included an allowance for "the Aston factor." Each side thought that I favored the other. To make peace I proposed that whatever was done to 3 Merton Street should be regarded as done for the college rather than for any particular occupant of the house; this was grudgingly accepted, and a few weeks later it turned out to be a decision of accidental wisdom. There was bickering about Trevor's contract of lease; on one point (I forget now what it was) the college capitulated, whereupon Trevor demanded (but did not receive) a fee for "getting the college out of a difficulty," because we had adopted his wording. Trouble, too, inevitably, over the division of the garden between 3 Merton Street and the adjacent college house, Kybald Twychen. He wrote me long letters, and I replied by letter, doing my best to get through to him by reason and candor, but without brutality. He rightly thought that any fellow who was aggrieved or in trouble of any kind should be able to come and talk to me, and I made time for him. He told me on one occasion that he always felt better after talking with me, and I was glad to hear that, but I wished that my amateur psychotherapy could have an effect which would last more than forty-eight hours.

Things got worse in 1982. When I came back from my sabbatical term, he had taken against the governing body as a whole, apparently because it had failed, preoccupied as it was with acute problems of space, to leap with joy when he offered to give the college his grand piano. His fellowship came up for its seven-year renewal in July; as a rule, such a renewal went through on the nod, hardly giving the fellow concerned (who was required to leave the room for that item of business) time to close the door behind him. This time there was an embarrassing silence, until hands crept up slowly, one after another, in sufficient number to give the required majority. I don't know if he had any knowledge, or even suspicion, of what had happened, but later in the summer he came to see me because, he said, he felt that all was not well between himself and his colleagues, and he couldn't understand why. I reminded him of an occasion—it was my first evening in college after my sabbatical—when he had exclaimed "Fuck the college!" loudly enough to stop a conversation in another part of the room, and I told him that he often smelled strongly of gin by midmorning. No one, he said, had ever seen him drunk (this was untrue) and "I *never* drink gin!" Then he gave a sheepish laugh as his eye fell on the glass of gin and tonic in his hand, which he had chosen when I offered him a drink. It was not long before he was weeping and declaring that he was "the worst historian in Oxford." I was able to tell him that even among Oxford academics, who are not, by and large, the most charitable portion of humankind, I had never heard anyone question his professional competence. Trevor's mood of extreme humility and self-deprecation was very rare, and I did not encounter it again.

At the end of 1982 we had to consider what the rent of 3 Merton Street should be for the next three-year period, and we asked our agent to go over the house, after due notice, and give us his opinion. Trevor professed to have believed that the purpose of the agent's visit was to check whether anything more needed to be done to the house. When he discovered its true purpose he was enraged, and wrote to me to say that he had instructed his solicitors to sue the college for obtaining entry by false pretenses. This was absurd, because the letter he had received in advance from the bursar made the situation perfectly clear in the first paragraph. When he rang me to ask if he and his wife could come and see me, I told him that they could not, because now that he had instituted legal proceedings all communication about the house should be between his solicitor and the college's. He was silent for a bit, and then started: "Surely you must admit that I was totally misled...." For once, I got angry, shouted "No, I don't. Read the letter!" and slammed the phone down. That afternoon he dropped me a note resign-

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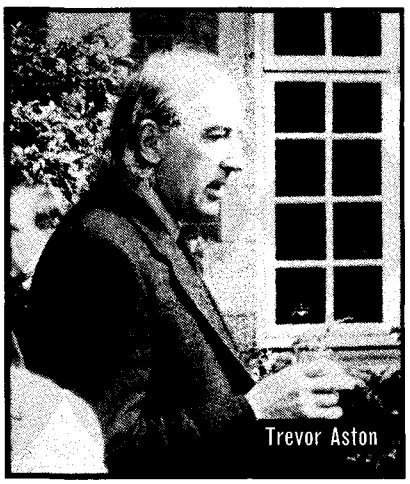
ing his fellowship. Maybe I should have welcomed that and circularized the other fellows immediately, telling them the fact without comment. I did not feel, though, that I could allow even a Trevor Aston to turn his life upside down in a moment of childish rage; so I did nothing, and the next day received the expected telephone call from him. His resignation, he said, was "the maddest thing [he'd] ever done," and he begged me to disregard it. I sent it back to him and promised I would not tell anyone else about it. I suspected that he might have played this game with my predecessors, but I did not know that he had, and I had some respect for the general rule that anyone who resigns for the first time should be given the chance to think again. A second time is a different matter.

In 1984, by which time Trevor had acquired a flat in London and a cottage in an unspoiled part of Spain, he announced his intention of giving up the tenancy of 3 Merton Street, and he asked to come back into college. Since, in addition to his work for the History of the University project, he was editor of *Past and Present,* he needed quite a lot of space for people as well as books. There was only one set of rooms which would do, and that only if a bathroom were converted into working space. He said he would be content to use the communal bathroom off the staircase. When the adequacy of the rooms was questioned at a college meeting he took offense and stalked out.

Trevor got his way, but wrote me a long letter in which he berated the governing body for persecuting him and attributed their malice to jealousy. I told him later that it was the maddest letter I'd ever had. "Perhaps I *was* mad," he said, and told me about his medication, which included lithium. It was characteristic of him to profess robust rationality and objectivity until there was no profit left in that line, and then to switch to an appeal for compassion on the grounds of mental illness.

The incidents to which I have devoted these peevish pages are only a sample, not a catalogue.


Trevor Aston

Between May 1982 and October 1985 I had few opportunities to withdraw attention from Trevor.

The richness of the Corpus library is one of Trevor's most notable memorials (*Past and Present* is the other), but it was also what in the end brought him down. Starting from the base-line of the 1950s, when it was necessary to raise an undergraduate library to a good standard, the library budget was regularly kept in line with the annual index of book-prices, and that principle was not questioned, until by the early 1980s we were spending far more than many much larger colleges. What tutors asked the library to buy, it bought; but it bought a great deal more, at Trevor's own discretion. Observation of what was appearing on the shelves suggested that he regularly spent an inordinate amount on the history of the visual arts, ostensibly in the hope that the eyes of undergraduates would be opened. As it was hard to make a rational change in purchasing policy on the basis of mere impression, in 1982 some fellows began to ask for a list of recent acquisitions, a demand which seemed to me entirely justifiable. Trevor, however, prevaricated persistently and ingeniously. Relations between him and the library staff deteriorated to the point of breakdown. What was more important, Trevor alienated the other members of the library committee, who persisted in their demand for accessions lists until he ran out of excuses.

The richness of the Corpus library is one of Trevor's most notable memorials, but it was also in the end what brought him down.

The crisis came when the committee, entertaining a suspicion (which, to my mind, was not demonstrably justified) that in formulating the budget for 1985 Trevor had suppressed some inconvenient facts about the annual index of prices, decided that David Cooper, the assistant librarian, should attend its meetings, as was normal for assistant librarians in other colleges. Rather than sit at the same table as David, Trevor resigned the office of librarian. We framed a new statute, defining the responsibilities of the library committee, a "fellow-librarian" and a "librarian-in-charge," and devised a simple scheme of priorities for all proposed purchases.

Within a few minutes of arriving back from South Africa in September 1985 I learned that Trevor trouble, acute and insupportable, had broken out in my absence and reached a peak that very morning. His wife had made it clear to him that she was seeking a divorce, a matter in which she received widespread sympathy. Trevor had thereupon taken an overdose and told the porter, who told the doctor, who ensured that the overdose was not fatal and, with a colleague, "sectioned" Trevor for compulsory detention in the Warneford, Oxford's psycho-neurological hospital. After a few days, Trevor escaped and disappeared, but was traced by the police and brought back to the Warneford. Judging before long that the danger of suicide was past, the hospital allowed him to discharge himself, and he returned to his rooms in college. During these events his conviction that he was persecuted by a conspiracy of his enemies was greatly

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strengthened, and some lifelong friends—including Dick Southern, a man of exceptional integrity and charity—were rejected with bitterness. The doctors who had sectioned Trevor were forbidden by him to set foot in his rooms again, and after his death I found among his papers a long narrative accusing nurses at the Warneford of insulting and unreasonable behavior. By now the locks on the London flat had been changed, and there was an injunction to prevent him from trying to communicate with his wife. He therefore had to stay in college or go to Spain, and for a while he stayed in college, drinking a lot of whisky. On the morning of the 27th, he staggered out of his urine-soaked bed, fell down some stairs in the Fellow's Building, shouted frighteningly at two cleaners who tried to help him, made his way to the lodge (attracting unfriendly looks from members of a conference staying in college), and got the porter to ring for a taxi to take him to Heathrow; but he was too drunk to find his money or his air ticket to Spain, so he returned eventually to his rooms.

I consulted a lawyer, only to learn that the law, as I might have expected, is not inclined to make things easy for those who plan to cause the death of others.

At lunchtime John Nowland, the Senior Common Room butler, took me aside. Over the years he had been marvelously patient with Trevor, because he combined a talent for tolerance and compassion with rough-spoken candor; he was certainly more supportive than any of the fellows could have been. Now he was in a bitter mood. "I'll look after him, but no more mollycoddling. I've told him so. It's disgusting. What would happen to any of *us*," he asked, "if we got drunk in public like that? How long would we keep our jobs?" I didn't answer, because we both knew. "Well, President," said John, "it's *your* problem now."

In the course of that day and the next, six different fellows and lecturers came in to see me, and a seventh rang me up, to tell me about the state Trevor was in, because I "ought to know." No doubt they expected me to do something about it. Since they themselves had no idea what to do, I hope they judged me leniently when I hadn't either. I called an informal meeting of six other fellows, in order of seniority after Trevor, people who had known him before my time, and their sentiment was expressed unanimously, promptly, and ruthlessly. We had to get rid of the man; we couldn't have him lurching around the front quad after the undergraduates had come up, or using violent language in the hearing of guests or visitors, or demonstrating to college employees that fellows could get away with bad behavior, which would not be tolerated in people with less secure jobs. Trevor held his senior research fellowship by virtue of his appointment as director of the History of the University project. If, as rumor from time to time suggested, the committee responsible for that project was perturbed by the slowness of its progress, it might conceivably remove him from its direction, and his fellowship could then be formally terminated. This, however, turned out to be a nonstarter. It was, of course, open to us, under our statutes, to deprive him of the fellowship regardless of his university appointment, but only by a two-thirds majority of those present and voting at a college meeting. There could be no assurance of that requisite majority; out of thirty fellows, some were professorial fellows who were not around often enough to know what dealing with Trevor was like, while others, especially among the younger fellows, might be irrationally hopeful or indiscriminately compassionate. Even if the majority was secured, Trevor might win on appeal to the Visitor (the Bishop of Winchester, ex officio), and the consequences of such a victory would be worse than the present situation.

For a little while we considered the possibility of a bargain, offering Trevor an emeritus fellowship on condition he moved out of college. As he could not move out without finding accommodation elsewhere (if so minded, he could make that process last a very long time), and his London flat was now barred against him, there was no reason to think that he would agree to such a deal; moreover, as an emeritus he would have dining rights, and if he exercised them often he would be frustrating the main purpose of the deal.

James Howard-Johnston urged me to consult Trevor's doctor and the two psychiatrists at the Warneford who had dealt with him, and I willingly took that advice. The doctor was inclined to doubt whether Trevor's behavior came into a category with which medicine was expected to deal. He gave me some sympathy, and sowed in my mind the idea that something might be gained by treating Trevor as one would treat a sane and robust delinquent. Both the psychiatrists, however, emphasized that Trevor was a very dependent person—at the moment, dependent on one of them—and extremely vulnerable; a formal letter from me, whether cold or heated, threatening his tenure of his fellowship, might push him into suicide. One of the psychiatrists told me, with fervor in her voice, how much she "admire[d my] courage." I was so mystified by this that I let the conversation end before I could formulate the question, "What would be an uncourageous way of dealing with the situation?" Maybe she meant that I sounded relaxed and cheerful, which was how I intended to sound. Anyway,

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I sent a letter to Trevor in what I judged to be a frank and friendly tone, telling him that we just couldn't have fellows falling around and shouting abuse at staff. I told him, as I had told him before, that I admired his energy and imagination and ambitions for the college. "We all want," I said, "to see the good Trevor all the time and the appalling Trevor none of the time." I sent a copy of the letter to the psychiatrists, and learned from one of them some weeks later that they had regarded it as a model of its genre. I was encouraged also by advice from John Bramble, who was probably closer to Trevor than any of us. He had no doubt that Trevor's trouble all the time was alcohol, and emphasized that there is no cure for alcoholics until they have hit rock-bottom and cannot any longer deceive themselves about their predicament.

A couple of days later, Trevor came to see me. It appeared that he had read my letter, and I was surprised at how well he had taken it. I did not realize that he had "read" it in some curious way which allowed only the less unwelcome parts of it to filter through. He talked of his own history of mental illness, and it became obvious from the complacent way in which he expounded the difficulty of finding the right person to treat him—finding, that is to say, someone of whose theory and method he could approve—that no conception of any obligation to reduce the strain on the rest of us entered his head. A quarter of a century had passed in which he had not found a psychiatrist worthy of approval, and it seemed that so far as he was concerned the unsuccessful search could go on for the next quarter-century too. I told him that many fellows had talked to me because they were worried about him. "Worried that I'll commit suicide?" he asked. It was on the tip of my tongue to say, "No, worried that you won't," but that would have been unjust to my more compassionate colleagues, and I took refuge in "Worried about your state of mind." We returned to his state of mind, in an unprofitable conversation which I had to bring to an end in order to get some lunch before a two o'clock meeting.

It was clear to me by now that Trevor and the college must somehow be separated, and my problem was one which I feel compelled to define with brutal candor: how to kill him without getting into trouble. I recalled a story told to me by Frank Lepper some years before: Trevor had rung up Jim Urmson in the middle of the night and declared he was going to commit suicide that night, whereupon Jim said "Don't be a bloody fool!" and put the phone down (that no doubt was why, when the fellows and their wives gave a farewell dinner for the Urmsons, Trevor ostentatiously absented himself and insisted on his right to have dinner on his own in the Senoir Common Room). This gave me an idea: Suppose he rang me and told me he had taken an overdose; could I just do nothing? I consulted a lawyer, only to learn that the law, as I might have expected, is not inclined to make things easy for those who plan to cause the death of others. I was warned that a deliberate act of omission could lead to a charge of murder. I considered the possibility of declaring, if I successfully performed the crucial act of omission, that I had not for a moment taken him seriously and had judged that a dismissive reaction was the best way to bring him to his senses. I was, after all, familiar with

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his manipulative techniques. However, in the light of what the psychiatrists had said to me, it was obvious that such a plea would not stand up in court. There was also a question of conscience; I had no qualms about causing the death of a fellow from whose nonexistence the college would benefit, but I balked at the prospect of misleading a coroner's jury, whose raison d'être is to discover the truth.

As it happened, at our next meeting he put a dagger into my hand, and I used it unthinkingly to greater effect than I could have achieved by calculation. He had reread the letter which the psychiatrists had regarded as striking the right note, and protested vehemently against my words "shouting vulgar abuse at college employees," declaring that since he never did such a thing he cannot have done it on the occasion to which I referred. Laboriously, I took him through the many occasions on which he had denied ever doing things which he then went on to do. We bogged down in quibbling, and I moved on to other contradictions; in particular, how he had claimed that he had been well for fifteen years, and was well now, only a few weeks after telling me that he was being treated for severe manic depression. "It seems to me," he said after a pause, his voice becoming strident and bellicose, "that allowance is made a hundred per cent for physical illness, but not even five percent for mental illness." I told him that what fellows could not take was that he switched to the plea of illness only when the arguments by which he tried to wear us down had failed. At this point he said that his relations with the fellows had always been characterized by mutual affection and admiration until now, when his enemies had conspired to persecute him and were "using" me. Indignant at such drivel, I told him of the embarrassing occasion on which his fellowship was renewed by a small margin. I can't say I felt any exultation in telling him that, but I certainly felt relief at coming out with the truth. "You're trying to push me out of the college!" he said, his voice cracking into a squeak. This was so obviously true that I didn't say anything, but walked restlessly up and down. I left it to him to speak next. Perhaps he hadn't expected that, because after a silence he muttered that I had given him "too much to take on board" in his present situation, and swiftly left. During the next few days, he sat around in the Senoir Common Room talking to anyone willing to listen about the disastrous mistake the college had made in electing me president.

On the night of October 15, I was rung up by a mutual friend, not a member of the college, to whom Trevor had been talking a lot that day. Since her own husband had committed suicide, it caused her great anguish to hear Trevor talking the same way, and she felt that the danger-point was very close. I rang Trevor's doctor to discuss what we should do. As he had been forbidden by Trevor ever to see him again, we would have to force the door and no doubt use force also to get Trevor to the Warneford, a procedure which would be necessary if he had already taken an overdose but hardly justified on the strength of a friend's intuitive reaction to a telephone conversation. "Trevor," said the doctor, "is by far the cleverest manipulator I've ever encountered." I said that with the possible exception of my grandmother, I could say the same. We agreed that there was nothing to be done. The last person to see Trevor that night, as I learned later, was Elizabeth Rawson. He promised her earnestly that he would not commit suicide.

But he broke the promise, which he had understandably made to reduce the likelihood that his purpose would be frustrated, for next morning he was found dead. I had to identify the body formally in the presence of the coroner's officer. Beside the bed lay a desperately affectionate letter of farewell to his wife and an official letter notifying him of the date of divorce proceedings. There was nothing accusatory, no outpouring of grievances except for the narrative of his escape from the Warneford.

If there was an inquest, I was not notified of it and saw no report in the newspapers.

Next morning I got up from a long, sound sleep and looked out of the window across the Fellows' Garden. I

Dramatis Personae

Past and Present, a quarterly historical review, was founded in 1952 by Christopher Hill, E.J. Hobsbawm, and other British historians who hoped to break the mold of traditional history. The journal emphasized economic and social questions, rather than politics, and hosted many important debates—for example, the arguments among Lawrence Stone, Hugh Trevor-Roper, and others, over the rise of the English gentry in the sixteenth and seventeenth centuries. **T.H. Aston** became the editor of *Past and Present* in 1963, and under his stewardship the journal continued to flourish. **Alan Bullock,** ex-president of St. Catherine's College, Oxford, is the author of *Hitler: A Study in Tyranny.* **Rodney Hilton** is a well-known historian of medieval English society. **James Howard-Johnston,** a Byzantine historian, lectures at Corpus Christi College. **Frank Lepper** taught ancient history at Oxford. **Robin Nisbet** was professor of Latin at Corpus. **Sir Richard Southern** is the author of *The Making of the Middle Ages* and a professor of history at Oxford. **Michael Wallace-Hadrill** was Chichele Professor of Medieval History at Oxford. His books include *The Long-haired Kings* and *The Barbarian West.*

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can't say for sure that the sun was shining, but I certainly felt it was. I said to myself, slowly, "Day One of Year One of the Post-Astonian Era." For a little while, I even regretted my decision to retire in 1986. Two fellows whom I had long recognized as the most humane of all my colleagues—one of them reacted to Trevor's behavior in 1984 by saying, "How awful it must be to be like that!"—told me that they could feel nothing but relief at his death. We held Trevor's funeral service in the college chapel, and Robin Nisbet said the appropriate things. In January we held a memorial service in the university church, at which Alan Bullock and Rodney Hilton said more of the appropriate things; I knew that Trevor had wanted Dick Southern also to speak at his memorial service (an event which he had always taken for granted), but Dick declined, for reasons which I understood better when I heard his superb address at the memorial service for Michael Wallace-Hadrill. Some time after the service for Trevor a fellow of Magdalen College told me, "Corpus is the only college in Oxford which could have tolerated Trevor for so long."

In the last year of his life, Trevor put up a scheme for creating a small quadrangle of undergraduate accommodation in Merton Street by filling in the spaces south of Kybald Street, and Geoffrey Beard, the architect who has done so much for late-twentieth-century Corpus, produced a characteristically ingenious and attractive plan. If this plan is ever put into effect—and that is exceedingly unlikely, now that Corpus and Christ Church have collaborated in building on an Iffley Road site—I hope it will be called "the Aston quad," or at any rate part of it "the Aston building." It was his initiative and his alone. **If**

"The Aston Affair" is excerpted from Sir Kenneth Dover's memoir, *Marginal Comment*, published by Duckworth UK. The book is available in the United States from Focus Publishing, P.O. Box 369, Newburyport, MA 01950; Tel: (508) 462-7288; Fax: (508) 462-9035.

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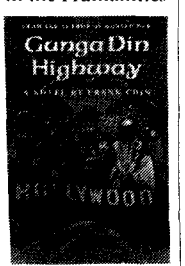

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ESSAY

the SCHOLAR *as* EXILE

LEARNING TO LOVE LONELINESS

BY DAVID DAMROSCH

Professors have been getting a bad press in recent years, and not only because of their politics. The very idea of scholarly work has been condemned in books with titles like *Profscam* and *Killing the Spirit*, which accuse academics of retreating into self-indulgent specialization, ignoring the needs of students and of society. These attacks are only likely to intensify with the prominence of cost-cutting conservatives in Congress and in many state houses.

Unlike the assault on "tenured radicals," these complaints about specialization are hard to dismiss. Specialization has its virtues, but its triumph has led to a "patterned isolation" of academic life and work, to borrow a pharse from Laurence Veysey, and this patterned isolation has serious consequences: It inhibits collaboration and breeds alienation and aggression throughout the university.

In saying that the modern university fosters alienation and aggression, I do not mean to suggest that this situation is altogether new, nor even that it is entirely bad. To the extent that scholars are called on to improve existing society, they will be more effective in doing so if their outlook is skeptical, detached, dissatisfied with the status quo. "Tradition in itself is a fine thing if it satisfies the soul," as the philosopher and poet Judah Halevi remarked in 1145, "but the perturbed soul prefers research." In this sense, the university is a home for perturbed souls, a place where they can work through their sense of unease with the world as they find it, constructing alternate visions of society.

Take Charles Eliot Norton, an early example of the scholar-exile and a lead-

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ing cultural critic of the 1870s and 1880s. Significantly, Norton never took an academic degree beyond the B.A., and after his graduation from Harvard in 1846 he went into business. Over the ensuing decades, he wrote articles for several prominent journals, helped to found *The Nation*, and crusaded for reform in housing and public education. In the 1860s, neither Norton nor most of his contemporaries saw any particular need for association with colleges or universities, which would soon become prime locales for the discussion of public matters. But in 1874 Norton himself made the shift from professional journalism to academia, becoming a professor of fine arts at Harvard, where he remained for the rest of his career.

While at Harvard, he published both scholarly books and wide-ranging essays in cultural criticism. His essays show a mordant view of contemporary American life, and during his Harvard years his writing takes on an increasingly dark and disillusioned tone. In "The Intellectual Life of America," published in 1888, Norton notes the unprecedented material progress and democratization that America had witnessed during the nineteenth century, but he also emphasizes the negative consequences of these improvements. In Norton's view, the rise of mass culture brought material benefits to many at the cost of spiritual impoverishment to all: "The lack of intellectual elevation and of moral discrimination is a source of national weakness. The prevalence of vulgarity is a national disgrace." Only colleges and universities, he believed, could be the engines of intellectual advancement and of social regeneration. "If our civilization is to be prevented from degenerating into a glittering barbarism of immeasurable vulgarity and essential feebleness," he argues, " . . . it is by the support, the increase, the steady improvement of the institutions devoted to the highest education of youth."

For Norton, then, the university is both an oasis of reason amid the glittering desert of American culture and also the institution best able to transform society. As the shape of his career indicates, the modern university was beginning to take on the role earlier dominated by the reformist press, and before that by the church. His father was a prominent Unitarian minister and writer, and Norton's own essays are secular sermons addressed to a broad public congregation. Far from an expression of solipsism or misanthropic withdrawal, Norton's alienation was the basis of his commitment to the thoroughgoing reformation of his society.

Aggression, too, can be a worthy scholarly trait. This can be seen as early as Saint Augustine's *On Christian Doctrine*, completed in A.D. 428. In discussing an earlier theologian named Tyconius, who strayed close to the Pelagian heresy that human beings freely choose whether to believe in God, Augustine is less than charitable: "Tyconius labors well but not at length in the solution of this problem.... He was not familiar with that heresy which has grown up in our times and has exercised many of us so that we have defended against its

WHAT REMAINS CONSTANT, AS AUGUSTINE OBSERVED, IS THE SCHOLARLY VALUE OF HAVING AN ENEMY.

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the SCHOLAR *as* EXILE

attacks. . . . This heresy has rendered us much more vigilant and diligent so that we attend to those things in the sacred Scriptures which were overlooked by Tyconius, who, being without an enemy, was less attentive."

In the millennium and a half since Augustine wrote these words, scholarly methods have changed somewhat, banishment having been replaced by denial of tenure, and excommunication taking the new form of damning with faint praise. What remains constant, as Augustine presciently observed, is the scholarly value of having an enemy, and not just any enemy but someone very like yourself in every respect except for a pig-headed insistence on misconstruing the plain meaning of the Epistle to the Ephesians and all that it implies. As Augustine notes, Tyconius lacked the sounding-board of an opposed interpreter and therefore felt no need fully to develop his ideas on faith and works. The result, we may be sure, was a treatise on faith and grace which, however well-intentioned, was regrettably superficial and would not have gotten Tyconius tenure at any major American university.

Augustinian aggression is good when it stimulates lively debate; uncontrolled, it has the opposite effect, and discussion degenerates into polemics. Similarly, alienation is good if it gives an independent purchase for looking at the world and at one's subject; it is bad when it becomes an excuse for an outright retreat from modern life.

The scholars who followed Norton continued to build universities in exile, and certain personality types thrived particularly well in this environment. At odds with society at large, more and more scholars became ever more comfortable with the values of isolated work, drawing inspiration from a few like-minded souls and effectively ignoring almost everyone else. The very structuring of graduate training came to emphasize an increasing isolation, as students went from working in courses to working with a few professors for their doctoral orals and then working alone in the library to complete a dissertation, often under the guidance of a single sponsor.

SCHOLARS BECAME EVER MORE COMFORTABLE WITH THE VALUES OF ISOLATED WORK, DRAWING INSPIRATION FROM A FEW LIKE-MINDED SOULS AND EFFECTIVELY IGNORING ALMOST EVERYONE ELSE.

The more scholars came to see themselves as isolated or even self-exiled, the more logical it became to view the Ph.D., with its culminating years of solitary research, as the necessary precondition for university and even college employment. These years of training continued to shape scholars' ongoing work and their expectations when hiring and tenuring the next generation, thereby reinforcing not only the importance of the Ph.D. degree but, equally, a certain set of assumptions about what that degree should entail. In this way, the isolating structure of academic work has followed from the scholarly personality of the faculty.

This system comes with a price. We have been living for years with a shockingly high drop-out rate from graduate programs in the humanities and social sciences—often as high as two thirds of entering students. Such high drop-out rates are all the more disturbing if we compare these programs with law and medical schools, for example, which achieve completion rates as high as 98 percent. Of course, law and medical students face a more attractive job market; yet it would be hard to argue that their programs are easier, or inherently more congenial, than graduate programs in fields like English and history. Clearly something is draining students away from the liberal arts. And it's unlikely that improving funding and revising program requirements will be enough to remedy the situation.

A vivid portrait of today's scholarly exile can be found in Jules Getman's disillusioned memoir, *In the Company of Scholars* (Texas, 1992). Getman, a professor of law, writes from a sense of loss: The scholarly community he hoped for is riven by hierarchies, elitism, and the scramble for status. But what is most striking is the degree to which Getman, for all his complaints about the absence of community, himself has internalized the norms of scholarly isolation. His account of his intellectual development shows clearly that he made the transition from student to scholar precisely by learning to love loneliness, a love that had by no means been prominent in his personality before. Describing a key moment at the beginning of his career at the University of Indiana, he writes:

> I began work on the article in the spring of 1965. Each afternoon after teaching class, I would go to my

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cubicle in the faculty library and work for two or three hours. To my surprise, I enjoyed the combination of intellectual effort and social isolation that it required. I stopped attending coffee hour, gave up billiards, and cut down on socializing.

Many evenings I went back to the library after dinner. A colleague, Val Nolan, and I were generally the only two there. We spoke rarely, sometimes working at adjoining cubicles for hours without a word being said. But I was conscious of a mutually understood scholarly link between us. This was my first realization of how individual an enterprise scholarly writing generally is, and how pleasant the loneliness can be, particularly when one simultaneously feels a part of a community of scholars .... As a student I hated homework and was well known for being gregarious. I was an unlikely bet to enjoy scholarship. But in working on my second article, I once spent almost three hours rewriting a single paragraph. As I tore up my latest effort and gazed at the blank yellow pad with anticipation, I discovered that I was enjoying myself.

Readers familiar with conversion narratives will notice that Getman's account shows some similarities to the accounts of religious converts, even to the point that he gives up strong drink (coffee) and questionable idle pursuits like billiards. Illumination comes after long hours of interior striving in the deserted law library, separated from family and from all friends except for a fellow initiate—with whom, more disciplined than Papageno in Sarastro's dungeon, Getman exchanges no words for hours at a time.

Academics rarely talk so personally, and so genuinely, about the experience of becoming a scholar. Here at last is someone who has spoken against the triviality and self-seekingness of much scholarship—of many scholars—and yet also emphasizes the pleasure of creative scholarship; "this sense of pleasure," he tells us, "has continued throughout my career." But are the pleasures of loneliness the only real pleasures of scholarship? I cannot escape the feeling that the alienation and lack of community that Getman so eloquently decries are themselves intimately bound up with the pleasures of loneliness he celebrates.

Of course, it might be argued that loneliness is an academic necessity. If solitary work is actually better in kind than collaborative work, then an excep-

Group Monologue

Over the years I have contributed to special issues of journals and to several thematically organized essay collections in book form, and I have spoken at conferences large and small, organized in several formats by people in a number of disciplines. Yet I have never had the good fortune either to contribute to a collection or to participate on a panel that could be described as genuinely collaborative. Only rarely have I attended a panel, or read a collection, that was the product of sustained discussion among the participants.

Again and again in conference panel sessions, the introductions and the speakers' presentations take up almost all of the time, with at most only a few minutes for questions at the end. Usually the papers have not been circulated in advance, even to the other panelists; never in my own experience has there been any organized process of revision in advance of the conference on the bases of comments received. We may suppose that practical problems of reproduction are involved here, but such problems are surely more of an excuse than an explanation. It would be a simple matter to establish a two- or three-stage process of sharing and revising of drafts, and yet I have never found this done. To the extent that the time and expense of photocopying and mailing have inhibited such processes, the burgeoning use of the Internet is very rapidly reducing the problem to minor proportions.

But electronic mail can work only if one has prepared a text to transmit. The fact that many participants wait until the last minute to produce their papers is only a reflection of the underlying belief in individual production, a belief reinforced by the fact that conference organizers and journal editors rarely ask—still less insist—that people do things differently. It is perfectly easy to draw up a conference or publication schedule with clearly defined dates for the circulation of first drafts, receipt of comments, and submission of final drafts. Would anyone seriously argue that such a process would not improve the finished products? Apparently, the tacit assumption is that the contributors' excellence is so unqualifiable, or their stubbornness is so intractable, that any resulting improvements would be too minor to justify the effort. —*D.D.*

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the SCHOLAR *as* EXILE

tional emphasis on isolation would be fully justified. So natural has the present emphasis come to seem, however, that this case is usually not argued at all; it is simply taken for granted. In spite of the attention Jaroslav Pelikan gives to ideals of civility and community in his *The Idea of the University,* even he works within an essentially solitary model of scholarship:

> It will always be necessary in the university for us to counsel those students who think that they would like to become scholars to find out early for themselves whether they can bear to be alone as much as a scholar must be alone; for many find that they cannot, and it is just as well for them to learn this fact about themselves, and the earlier the better.

The earlier the better: if the less-sociable students don't weed themselves out at an early stage, the weeding will be done for them later on.

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The consequences of such a weeding process are both social and intellectual. Aggressive loners rarely work together well—if they work together at all—and all too often the groupings that form within departments and within fields actually function as anti-communities: small coteries who band together as much to ward off outside influences as to foster collaborative work. This sort of scholarly community, if it deserves the name, is essentially defensive in nature, a bonding by which an insecure subgroup tries to gain a sense of self-worth at the price of learning from divergent views.

The university's ethic of alienation and aggression has bred isolated and peripatetic professors, estranged from their colleagues on campus and from the communities in which they live. And there's little sign that this condition is improving. It has long been true that an anthropologist at Yale might have more in common with her fellow anthropologists at Berkeley than with any sociologist on the Yale campus. But now the anthropologist may well *see* her Berkeley colleagues as often as she sees the sociologists across the quad. In a recent issue, the Yale alumni magazine reported the addition of jet service from New Haven to Chicago and points west—a significant boon to the faculty, the magazine informed its readers. In the same issue, it reported, without a hint of irony or of the symbolic connectedness of the two events, the successful conclusion of negotiations with the city of New Haven to close off another campus street to city traffic. If

David Damrosch is professor of English and Comparative Literature at Columbia University. This essay was adapted from his forthcoming book, We Scholars: Changing the Culture of the University *(Harvard University Press, April).*

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WHAT COGNITIVE ELITE?

by Alan Wolfe

The death of Christopher Lasch on Valentine's Day, 1994 deprived American intellectual life of one of its most despairing, yet also one of its most important, critical voices. For many years Lasch eloquently argued that the American populist tradition contained substantially more common sense and moral sophistication than intellectuals have generally realized. *The Revolt of the Elites*, his final book, examines the same subject from the perspective of populism's enemies, variously defined as liberal intellectuals, bicoastal elites, and believers in meritocracy.

These elites, Lasch claims, have lost faith in their society. Convinced that ordinary Americans are envy-driven reactionaries, they retreat into their own enclaves—Cambridge, Berkeley, the Upper West Side, the suburbs—and huddle together with people very much like themselves. Their political agenda—the elimination of racism and sexism, the promotion of self-esteem, secularization—is a thinly veiled attack on "Middle America," the God-fearing farmers, urban ethnics, and traditionalist immigrants who still believe in the old-fashioned verities against which the elites have rebelled.

If you think you have heard this story before, you have. Lasch's arguments are nearly identical to some of those offered in *The Bell Curve* (Free Press), Richard Herrnstein and Charles Murray's account of how intelligence is distributed in America. Critics have attacked *The Bell Curve* as simply the latest version of "scientific racism," the effort to use dubious measurements to argue for the innate superiority of some and the innate inferiority of others. That side of *The Bell Curve* has been widely, and rightly, attacked, but the book also has more interesting ideas, which can be summarized in two points. The first describes the emergence of a "cognitive elite," a distribution of society's benefits based on knowledge and brain power, rather than on one's social status or relationship to the means of production. The second argues in favor of the idea that intelligence is not everything, so that those who fall on the low end of the cognitive scale can still take pride in doing noncognitive tasks well.

The Revolt of the Elites and the Betrayal of Democracy

by Christopher Lasch

W.W. Norton, 256 pp., $22

It comes as no surprise that Lasch endorses the first point unreservedly, since Herrnstein and Murray took the idea from Robert Reich, the Kennedy School economist–turned–secretary of labor, upon whom Lasch also relies. Reich paints a dismal picture of an America in which middle-class elites secede from their obligations to their fellow-citizens. The emblem of the new America, in Reich's view, is the "common interest development," a suburban enclave protected by private police in which residents assess themselves for services that benefit only themselves and refuse to pay taxes that might help the less fortunate. In the cities as well, those whom Reich calls "symbol analysts" have withdrawn into their own shells, living in armed condominiums while working in luxurious financial districts.

Reich is far too quick to condemn people very much like himself; there are large numbers of middle-class Americans who still believe, often quite strongly, that they have obligations to the rest of society, even though some have become skeptical that using government is the best way to fulfill those obligations. But Lasch, amazingly, finds Reich's views "extravagantly flattering" to the symbol analysts who make up the cognitive elite. No one is going to be caught painting a *more* negative picture of American life than Christopher Lasch. The elite, in his view, come dangerously close to disloyalty; many of the top 20 percent of Americans, he writes, "have ceased to think of themselves as Americans in any important sense, implicated in America's destiny for better or worse."

Lasch is not always clear about who belongs to this elite—at one point it is George Bush; at another it is tenured academics. But, like Herrnstein and Murray, Lasch has no doubt that "the new aristocracy of brains" is what matters. Moreover, the cognitive elite is reproducing itself. In *The Bell Curve*, Herrnstein and Murray argue that "the propensity to mate by cognitive ability

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has increased." Lasch agrees: The same top 20 percent of the population that withdraws its allegiance from America reinforces its privileged position through "assortative mating"—"the tendency of men to marry women who can be relied on to bring in income more or less equivalent to their own."

This notion that we are witnessing the triumph of a cognitive elite obviously crosses all political lines, endorsed, as it is, by conservatives, liberals, and centrists. Like the theory of the "new class" out of which it grew, it can be used to either praise the upper-middle class for its rational self-interest or denounce it for its selfishness. But is it true? In one respect, it is: Brains and intelligence do matter in America more now than they did at earlier points in our history. (Herrnstein and Murray point out that the average Harvard freshman in 1952 would have been at the very bottom of the class that entered in 1960, so great was the increase in meritocratic criteria in that short eight-year period.) Yet two important assumptions that are commonly made about the cognitive elite are erroneous. One is that people of like mind will defend what gives them their privilege. The other is that they will associate primarily with one another.

Elites are not always coherently organized around the characteristics that make them elite. British capitalists, the historian Martin Weiner has pointed out, developed an anticapitalist culture, aping the aristocracy the moment they could free themselves of the business affairs that made them rich. Similarly, no other group in American society leads the attack on credentials and brains so much as those with credentials and brains.

Nor do members of the cognitive elite share a common lifestyle and values. The "elite" enclaves described by Lasch are populated by diverse people with very different points of view. University communities such as Chapel Hill, North Carolina, have become the most attractive retirement communities in America, mixing liberal academics and retired military officers with relative ease. Berkeley, California, and Brookline, Massachusetts, have experienced rebellions against their ultraliberal reputations led by tired old leftists, wealthy entrepreneurs, recent immigrants, and parents of young children—all fed up with tolerance toward the homeless or high schools without intellectual content. The high-powered communities around Harvard and MIT are home to more scientists and engineers than they are to literary critics and social scientists; after all, the defense industry financed the growth of Boston's Route 128 as much as it did the state of California. Richard Herrnstein, a conservative, lived in two presumably liberal towns: Wellesley,

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and then Belmont, Massachusetts.

Lasch's endorsement of the cognitive elite theory is understandable, since the theory is, at least in part, a persuasive one. What's less understandable is why Lasch also endorses the second notion associated with *The Bell Curve*—its retreat from a meritocratic ideal. Of all the misuses of I.Q. testing associated with Herrnstein and Murray, the one that bothers me most is the identification of intelligence with caste rather than merit. I.Q. testing, despite its original use against Jews and Catholics, became a means of attack on the privileges of a hereditary elite: The emphasis on sheer mental power would enable talented second-generation immigrants to challenge the WASP aristocracy's control over leading American institutions. In the hands of Herrnstein and Murray, by contrast, I.Q. is understood to reinforce differences attributed to birth. Rather than demonstrating the possibility of a society more open to merit, I.Q., in their account, shuts the door to those outside trying to get in. Nonetheless, the excluded need not despair, Herrnstein and Murray write, for it is perfectly possible to take pride in all kinds of things, including those kinds of work—cleaning houses, for example—that do not require highly developed mental powers.

Christopher Lasch

PHOTO BY KEN HAWKINS

Against both the right and the left, Lasch defends "social criticism, the one form of intellectual activity that would seriously threaten the status quo and that has no academic cachet at all."

"Meritocracy," Lasch argues in a similar vein, "is a parody of democracy." In his most historical chapter, he calls our attention to the nonmeritocratic conceptions of democracy that existed in nineteenth-century America. The alternative to social mobility was a system in which those in the lower orders, rather than trying to rise to the top, tried instead to take pride in both their manual and mental powers. At the time, this alternative became entwined with the defense of craftsmanship and the soil. The virtues of the artisan, wrote the educator Samuel Griswold Goodrich, would produce "a universal spirit of improvement," one that could be discovered "in the humblest as well as in the highest classes." In the same spirit, Lasch interprets the Homestead Act of 1862 as encouraging the artisan to remain secure in "his own workshop . . . his own house."

The ideal associated with this alternative tradition of democracy was to abolish class distinctions, not by abolishing classes themselves, but by ensuring that people in every class had an equal ability to make use of their intelligence and express their cultivation. But it also conveyed the message that staying in place might not be the worst thing to befall a self-respecting person. In truth, the writers and editors whom Lasch quotes with evident approval sound very much like Herrnstein and Murray, suggesting, as they do, that there is nothing wrong with being a laborer so long as one is noble and virtuous.

Lasch contrasts this vision of the nobility of labor with the "paltry view of democracy" held by meritocrats such as James Bryant Conant, the mid-century president of Harvard, who saw "careers open to talent as the be-all and end-all of democracy." Lasch laments that America has "identified opportunity with upward mobility and made upward mobility the overriding goal of social policy." Herrnstein and Murray argue that those at the bottom cannot rise to the top. Lasch suggests that they should not. Between them, meritocracy takes a double-hit.

Yet what is so wrong with the idea that a society should distribute its scarce resources according to merit? Only two alternative ideas have ever been tried in America. One, traditional conservatism, would have breeding and connections serve as the basis of privilege; the other, affirmative action, would turn the advantages of birth upside down. Both are morally and politically flawed. Lasch is an opponent of affirmative action, yet he is not a fan of merit. He argues that our "politically restricted notion of opportunity" is tied to the fact that the only principles used against affirmative action are principles of merit. But if opponents of affirmative action reject merit, the only thing left is a system in which each class, and every individual within those classes, knows its place. I would prefer affirmative action to that.

In pointing out the similarities between Lasch and *The Bell Curve*, I am not arguing that Lasch shares that book's political or scientific agenda: Reich has many of the same ideas, after all, and his optimistic espousal of education and job training is as far from Herrnstein and Murray as one can get. But I do think that *The Revolt of the Elites* reveals Lasch in one of his more unpleasant moods. The book reeks of distemper. This is typical Lasch: "Our approach to eating and drinking is less and less mixed with ritual and ceremony. It has become strictly functional: We eat and drink on the run." And if such a profane matter as imbibing is in serious decline,

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imagine what is happening to the sacred. "The soul of man under secularism" is being lost, Lasch writes. Modernity gives us an illusion of mastery, "the future of which is very much in doubt, an illusion more problematical, certainly, than the future of religion."

As these examples indicate, Lasch has nary a positive word to say about any aspect of modernity. Among the things modernity has destroyed, by my count, are: the art of argument; neighborhoods; civil peace; imagination; academic standards; and shame. Lasch's most severe critic, the political philosopher Stephen Holmes, treats him as a popularizer of "antiliberalism," a tradition attractive to (mostly) conservative skeptics of progress. On the evidence presented in *The Revolt of the Elites,* Holmes's charge sticks. Lasch is, at least in this book, incapable of seeing that some of the changes he laments have had positive consequences. Lighten up, Lasch, I find myself wanting to say to him on nearly every page. There is good reason for your rage, but be a bit more selective in how you express it.

Yet despite all this, I confess to liking books by Christopher Lasch. I acknowledge his faults: an unforgiving moralism, his preference for political arrangements that leave women at an unfair disadvantage, frequent exaggerations, a presumption that he speaks the truth while others mouth ideology, the contempt for progress, and his failure to appreciate liberalism's accomplishments. Yet who doesn't have faults? Lasch takes on big subjects, is committed to intellectual history, conveys a sense of passion, and writes in a style that grabs attention.

You can see Lasch at full power in his contribution to America's culture wars. It comes as no surprise that he does not like the agenda of the academic left; he writes scathingly about *Speaking for the Humanities* (American Council of Learned Societies, 1989), a group effort to defend the recent changes in the liberal arts that have so infuriated conservatives. This document, Lasch notes, fails to take into account the fact that "students graduate from college in a state of profound ignorance about the world." Yet Lasch is clearly not a conservative critic, at least not on these issues. He chides Roger Kimball for defending "foundationalism." Lasch knows too much about American history, and especially about its pragmatic tradition, not to recognize that the days of Cartesian certainty are over. Critics of that certainty raise "a serious issue that cannot be settled by citing the excesses and absurdities of those who seize on the slogan of antifoundationalism without understanding what it is about."

Against both the right and the left, Lasch defends "social criticism, the one form of intellectual activity that would seriously threaten the status quo and the one form that has no academic cachet at all." In an interview with two of his former graduate students that was conducted six months before his death, he argued that the social sciences, including history, are particularly equipped to take on the task of social criticism. But critical thinkers, Lasch points out, are being driven out of the social sciences into the humanities, "where they can indulge a taste for 'theory' without the rigorous discipline of empirical social observation." Lasch's language—"rigorous," "discipline," "empirical"—is both sensible and out of fashion; fortunately, fashions do change.

"Does democracy deserve to survive?" Lasch asks provocatively in *The Revolt of the Elites.* After all, he adds, democracy "is not an end in itself." And while tolerance is an admirable virtue, and every liberal society must practice it, "it is only the beginning of democracy, not its destination." Lasch is not all that clear about what the destination is. He comes closest to locating it when he suggests that there are far more important issues confronting democracy than cultural diversity, among them "the crisis of competence, the spread of apathy and a suffocating cynicism, the moral paralysis of those who value 'openness' above all." There is a major point here, one that deserves a book all its own, one that Lasch will, alas, never write.

In advancing his bleak view of the cognitive elite, Lasch displays his unrelenting, and often unpersuasive, antipathy to modernity. But there is much more to Lasch than that. He brings to American intellectual life the sensibility, once so well expressed by Lionel Trilling and Richard Hofstadter, that even the most progressive and egalitarian social arrangements can nonetheless have flaws. "I wanted to be a writer before I wanted to be a historian," Lasch recalled in the interview with his former students. Fortunately for us, he became both. Lasch's refusal to be complacent, his fierce identification with what was once called "the common man," and his refusal to subscribe to anyone's political agenda all make him a friend of the democracy that he questions so sharply. LF

Alan Wolfe, university professor and professor of sociology at Boston University, is writing a book about middle-class morality.

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Letters to the *Editor*

Continued from page 5

Larissa MacFarquhar and *Lingua Franca* owe Barry Dank an apology for her grotesque caricature of professors and students who become involved in romantic relationships. The author seems eager, in a particularly virulent way, to engage in stereotyping that distorts a very complex issue and that demeans some very beautiful relationships.

Readers should have been allowed the opportunity to see that some relationships do not result in a sweet young thing's crying on the shoulder of a student counselor. Some, like the one in which I am involved, result in very happy marriages. When a twenty-four-year-old graduate student, I married a former professor of mine. That was nearly sixteen years ago, and we're still happily married. In no way does our experience resemble the ugly picture the author promotes.

Susan E. Plass, *Assistant Vice Provost for International Affairs, University of Oregon*

OF GODS AND POETS

I very much enjoyed the latest issue of *Lingua Franca,* which included a discussion of the *The Jung Cult,* by Richard Noll [Inside Publishing]. One thing about the story puzzled me, however. Noll is said to have commented that at the end of a Jungian education, "you know Horace from Isis." Shouldn't that be "Horus" instead of "Horace"?

Lawrence Okamura, *Department of History, University of Missouri-Columbia*

BLAMING THE VICTIMS

Masha Gessen introduces a gratuitous and highly inaccurate aside in her story on the education efforts undertaken by the Albanians in Kosovo ["The Parallel University," November/December]. She suggests that they may find themselves in a position analogous to the Jews, who are subject to the "scorn of a future generation" that sees them as having "walked obediently toward humiliation and death."

Not so! The Jewish victims of the Holocaust are universally mourned among the overwhelming majority of Jews today, not scorned as Gessen would have us believe. Many European Jews fought heroically against Hitler's legions with all the limited means at their disposal, including teaching and the preservation of memory. Her glib statement belittles the memory of those who were so cruelly martyred, by seeming to assign a share of the blame for the Holocaust to those who were its innocent victims.

Jeffrey A. Ross, *Director, Department of Campus Affairs/Higher Education, Anti-Defamation League of B'nai B'rith, New York, NY*

SEX AND SUITABILITY

I read Daniel Zalewski's "Naked Self-Promotion" with great disppointment [Field Notes, November/December 1994]. In a journal that prides itself on both irreverence and insight into academia, this piece was one-sided and ignored the whole point of my making an issue of my dismissal from Northwestern University's Medill School of Journalism.

The reason I spoke up is that Dean Michael C. Janeway has continued to duck the truth by asserting that the reasons for my dismissal were purely contractual and that my being co-publisher/editor of *Libido: The Journal of Sex and Sensibility* had nothing to do with it. I find this disingenuousness reprehensible from the head of the journalism school that likes to call itself the best. The facts show I was let go because: (1) I co-publish and edit *Libido,* which scares him; and/or (2) I mentioned Medill in a segment on HBO's very popular documentary series *Real Sex,* which annoyed him—and possibly, the university administrators above him.

The simple proof, which your story ignored, is this: I would have been happy to accept a per-quarter appointment in lieu of an annual contract. However, I was told by the director of graduate editorial programs that Dean Janeway specifically told him not to offer me that option. So despite having taught the course for seven years, having excellent student evaluations and

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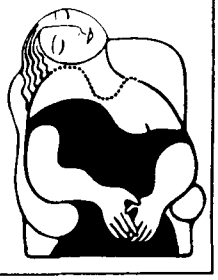

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Letters to the *Editor*

the respect of colleagues who actually know what my course entailed, I was not only shown the door, it was slammed in my face.

What would you think?

That a journalism school would let a well-regarded lecturer go because he publishes a journal—in this case a literary and arts journal of erotica—and has the temerity to talk proudly about it shows pretty clearly to me that talk about First Amendment freedoms at Medill, not to mention academic freedom, is simply that, talk that doesn't mean much when the subject is uncomfortable.

What I find especially galling about your piece is that it not only lets Dean Janeway get away with his weak excuse, but it asserts, incorrectly, that I calculatedly used knowing that I would be let go as a publicity gimmick for *Libido*. Portraying my comments as "naked self-promotion" strikes me as a cheap shot.

Jack Hafferkamp, *Editor*, Libido, *Chicago, IL*

TIME FOR A NAME CHANGE?

A brief corrective to what you wrote about The English Institute in your Field Note on the newly formed Association of Literary Scholars and Critics ["Somewhere, Allan Bloom is Smiling," September/October 1994]. The English Institute does *not* restrict its membership to literary critics in English—or to literary critics, regardless of language. The conference is open to *all* scholars, critics, teachers, and writers, and our speakers come from a wide range of disciplines. Characterizing us as narrower in focus than the ALSC is simply incorrect.

Jeffrey Masten, *Executive Secretary, The English Institute, Cambridge, MA*

CORRECTION

Due to an editing error, Neil Asher Silberman's "The Battle Disney Should Have Won" misidentified the location of Bunker Hill [November/December]. It is in Charlestown, Massachusetts.

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Davis, David	Millsaps C	MS
Dayton, Cornelia	UC, Irvine	CA
Dicke, Thomas	SW Missouri S	MO
Dinan, Desmond	George Mason U	VA
Ditz, Toby	Johns Hopkins U	MD
Dohar, William	Notre Dame, Uof	IN
Donovan ['95], Bill	Loyola, MD	MD
Dorondo, David	W Carolina U	NC
Downs, Laura Lee	Michigan, AnAr	MI
Dumenil, Lynn	Occidental C	CA
Duncan, Russell	John Carroll U	OH
Durrill, Wayne	Cincinnati, U of	OH
Eagen, Eileen	S Maine, U of	ME
Finn, Margot	Emory U	GA
Frierson, Cathy	NewHmpshire,Uof	NH
Garrigus['95], John	Jacksonville (FL)	FL
Gerstle, Gary L.	Catholic U Amer	DC
Goff, James	Appalachian S	NC
Golinski, Jan	NewHmpshire,Uof	NH
Gorecki, Piotr S.	UC, Riverside	CA
Gould, Jeffrey L.	Indiana, Blmngtn	IN
Graham, Michael	Xavier U	LA
Haas, Christopher	Villanova U	PA
Harvey, Karen	Lock Haven U	PA
Harvey, Mark	N Dakota S U	ND
Hirsch, Susan	Loyola, Chicago	IL
Irwin, William	Aquinas C	MI
Kammer, Frances	Molloy C	NY
Kauffman, C.	Catholic U Amer	DC
Keita, Maghan	Villanova U	PA
Kelleher, Frances	Grand Valley S	MI
Kelley, Karol	Texas Tech	TX
Kelley, Robin	Michigan, AnAr	MI
Koven, Seth	Villanova U	PA
Kuromiya, Hiroaki	Indiana, Blmngtn	IN
LaBerge, Ann F.	Virginia Poly	VA
Lo Patin, Nancy	Wisconsn, StevPt	WI
Long, Roger	E Michigan U	MI
Longstreth, Richard	G Washington U	DC
Maclean, Nancy	Northwestern U	IL
Martin, Julian	Alberta, U of	CAN
Martinez, Camilo	Texas Tech	TX
Martinez-Vergue, T.	Macalester C	MN
Matejka, Jacquelin	SW Baptist U	MO
McDannell, Colleen	Utah, U of	UT
McFadden, David	Fairfield U	CT
McKenzie, Robert	Washington, U of	WA
McRee, Benjamin	Franklin&Marshall	PA
Medford, Edna	Howard U	DC
Melville, Elinor	York U	CAN
Meyer, Elizabeth	Virginia, U of	VA
Michel, Sonya	Illinois, Urbana	IL
Miller, F. Thornton	SW Missouri S	MO
Mockaitis, Thomas	DePaul U	IL
Morgan, Lynda	Mt Holyoke C	MA
Mrazek, Rudolf	Michigan, AnAr	MI
Neuberger, Joan	Texas, Austin	TX
O'Neill, Stephen	Furman U	SC
Offutt, William	Pace, Pleasntvl	NY
Onate, Abdiel	SanFrancisco S	CA
Osborne, Anne	Rider C	NJ
Ownby, Ted	Mississippi, U of	MS
Pach, Chester	Ohio U	OH
Painter, David	Georgetown U	DC
Patrick-Stamp, L.	Bucknell U	PA
Pegram ['95], T.	Loyola, MD	MD
Penslar, Derek J.	Indiana, Blmngtn	IN
Pittenger, Mark	Colorado, Bldr	CO
Prakash, Gyon	Princeton U	NJ
Rauh, Nicholas	Purdue U	IN
Recken, Stephen	Arkansas, LtlRk	AR
Redding, Sean	Amherst C	MA
Renique, Gerardo	CUNY, City C	NY
Reynolds, Bruce	San Jose S U	CA
Richardson, Ronald	Clark U	MA
Riggs, Cheryl	Cal S, SnBrndno	CA
Roberts, Rita	Scripps C	CA
Rogers, Rebecca	Iowa, U of	IA
Romero, Patricia	Towson S U	MD
Rose, Anne	Penn S U	PA
Safley, Thomas	Penn, U of	PA
Santoni, Pedro	Cal S, SnBrndno	CA
Schneirov, Richard	Indiana S U	IN
Seidman, Michael	N Carolina, Wlm	NC
Selesky, Harold	Alabama, Tsclsa	AL
Senechal, Roberta	Washington&Lee	VA
Shennan, Andrew	Wellesley C	MA
Sherman, Daniel	Rice U	TX
Smith, Thaddeus	Mdl Tennessee	TN
Smulyan, Susan	Brown U	RI
Snapp, J. Russell	Davidson C	NC
Soergel, Phil	Arizona S U	AZ
Sondhaus, Lawrence	Indianapolis, U of	IN
Stacey, Robin	Washington, U of	WA
Stater, Victor	LSU, BatnRoug	LA
Stolarik, Mark	Ottawa, U of	CAN
Sussman, Lance	SUNY, Bngmtn	NY
Sylvian, Kristen	N Carolina, Wlm	NC
Tabili, Laura	Arizona, Tucson	AZ
Tantala, Renee	Shippensburg	PA
Thomas, Hugh	Miami, U of	FL
Tooley, Hunt	Austin C	TX

These tables reflect tenurings and hirings to tenure effective as of the 1994–1995 academic year in the liberal arts and sciences at more than 500 four-year colleges and universities in the United States and Canada.

This issue lists the disciplines German through Spanish/Portuguese. Our November/December 1994 issue listed Anthropology/Archeology/Folklore, Area/Ethnic/Women's Studies, Art/Art History, Asian Languages & Literatures, Biology/Environmental Studies,Chemistry/Biochemistry, Classics, Communications/Journalism, Comparative Literature, Computer Science, Drama/Dance/Film/Video, Economics, English/American Language and Literatures, French/Italian Languages & Literatures, Geography, and Geology/Earth Sciences. Junior hirings by discipline and graduate training will be in our March, May, and July 1995 issues.

"Tenuring" means the granting of tenure to a faculty member who in the previous academic year was in an untenured position at the same institution. **"Hiring to Tenure"** means the hiring to a tenured position of a faculty member from another institution.

['95] means this action will take effect as of the 1995–1996 academic term.
"N/A" means this information was not available at press time.
[NTG] means this institution is partially or completely nontenure-granting. Its faculty is listed when they are signed for the first time to a "non-probationa"' contract (e.g., lasting five years or more).

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If one of our items is in error, please let us know, on the stationery of the hiring department, specifying your name and title.
Deans and administrators. If your institution isn't represented and should be, write or call us to request the appropriate form.
Faculty members. If your name isn't here and should be, ascertain who in your administration or news office both has this information for the liberal arts and sciences, and is willing to part with it. Give us the person's name and title, and your name and title. Note that we are not listing first-time hirings to those senior positions that are probationary (e.g,. associate professor without tenure).
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TENURINGS AND HIRINGS TO TENURE, BY DISCIPLINE

NAME	INSTITUTION	PREV AFFIL
Uno, Kathleen	Temple U	PA
Van Vugt, William	Calvin C	MI
Wang, Ke-Wen	St Michael's C	VT
Watkins-Owens, I.	Fordham U	NY
Watt, Jeffrey	Mississippi, U of	MS
Weinberg, Robert	Swarthmore C	PA
Woollacott, Angela	Case Wstrn Res	OH
Wright, David	C Misericordia	PA
Yerxa, Don	E Nazarene C	MA
Zammito, John	Rice U	TX
HIRINGS TO TENURE		
Bartov, Omer	Rutgers, NBruns	NJ Rutgers U
Biles, Roger	E Carolina U	NC Oklahoma S U
Bradford, Alfred	Oklahoma, U of	OK Missouri, Clmb
Chodorow, Stanley	Penn, U of	PA UC, San Diego
Clancy-Smith, Julia	Arizona, Tucson	AZ Virginia, U of
Crahan, Margaret	CUNY, Hunter C	NY N/A
Freehling, William	Kentucky, U of	KY SUNY, Buffalo
Furner, Mary	UC, St Barbara	CA N Illinois U
Golden, Richard	N Texas, U of	TX Clemson U
Jaksic, Ivan	Notre Dame, Uof	IN Wisconsn, U of
Johnson, Michael	Johns Hopkins U	MD UC, Irvine
Kelley, Robin	New York U	NY Michigan, U of
Levine, Lawrence	George Mason U	VA UC, Berkeley
Nader, Helen	Arizona, Tucson	AZ Indiana U
Nye, Mary Jo	Oregon S U	OR Oklahoma, U of
Nye , Robert	Oregon S U	OR Oklahoma, U of
Palmer, Colin	CUNY, GradCntr	NY N Carolina, U of
Patton, Adell	Missouri, St L	MO Howard U
Rochberg, Francesca	UC, Riverside	CA Notre Dame, Uof
Ruderman, David	Penn, U of	PA Yale U
Ruggiero, Guido	Miami, U of	FL Connecticut, Uof
Saville, Julie	Chicago, U of	IL UC, San Diego
Schroeter, Daniel	UC, Irvine	CA Florida, U of
Shatzmiller, Joseph	Duke U	NC Toronto CAN
Taylor, Alan	UC, Davis	CA Brandeis U
Vardi, Liana	SUNY, Buffalo	NY McMaster CAN
Weinberg, David	Wayne S U	MI Bowling Green S
Zagarri, Rosemarie	George Mason U	VA Catholic U

LANGUAGES AND LITERATURES, OTHER

TENURINGS		
Chi, Xinliang	Villanova U	PA
Elman, Yaakov	Yeshiva U	NY
Hatasa, Kazumi	Purdue U	IN
Karamustapha, A.	Washington U	MO
Miura, Koichi	Oklahoma, U of	OK
Nakajima, Setsuko	Oregon S U	OR
Newmark, Kevin	Boston C	MA
Pettey, John	Nevada, Reno	NV
Rehner, Jan	York U	CAN
Wojcik-Andrews, I.	E Michigan U	MI
Zulaika, Joseba	Nevada, Reno	NV

LINGUISTICS

TENURINGS		
Bittner, Maria	*Rutgers, NBruns*	NJ
Burzio, Luigi	Johns Hopkins U	MD
Cowart, Wayne	S Maine, U of	ME
Cypert, Rick	Nebraska Wslyn	NE
Cyr, Danielle	York U	CAN
Ferrara, Kathleen	Texas A&M,Main	TX
Fukui, Naoki	UC, Irvine	CA
Hardy, Heather	*N Illinois U*	IL
Hargus, Sharon	Washington, U of	WA
Kingston, John	Mass, Amherst	MA
Lang, Eveline	Shippensburg	PA
Legendre, Geraldine	Colorado, Bldr	CO
Macaulay, Monica	Purdue U	IN
Smith, Michael	Oakland U	MI
Somé, Penou-Achille	*Lethbridge*	CAN
Sotillo, Susana	Montclair S C	NJ
Supalla, Ted	Rochester, U of	NY
Uriagereka, Juan	Maryland, CollPk	MD
HIRINGS TO TENURE		
Anderson, Stephen	Yale U	CT N/A
Bradley, Dianne	*CUNY, GradCntr*	NY *Monash AUSTL*
Crain, Stephen	Maryland, CollPk	MD Connecticut, Uof

MATHEMATICS/STATISTICS

TENURINGS		
Abdalkhani, Javad	Ohio S, Lima	OH
Abramovich, Yuri	IndianaPurdu,Ind	IN
Alves, Carlos	Trenton S C	NJ
Aminzadeh, Mostafa	Towson S U	MD
Apanasov, Boris	Oklahoma, U of	OK
Ashley, Charles E.	Villanova U	PA
Baer, Steven	Arizona S U	AZ
Banerjee, Uday	Syracuse U	NY
Bansal, Naveen K.	Marquette U	WI
Basmajian, Ara	Oklahoma, U of	OK
Bialecki, Bernard	Kentucky, U of	KY
Bose, Christopher	Victoria, U of	CAN
Bowers, Fred	Spelman C	GA
Brock, Kerry	Austin C	TX
Brown, Richard	St Olaf C	MN
Browning, Christine	W Michigan U	MI
Cabaniss, Sharon	Sonoma S U	CA
Cai, Haiyan	Missouri, St L	MO
Carter, Cathy	Christian Bros	TN
Cayco-Gajic, Maria	San Jose S U	CA
Cederberg, Judith	St Olaf C	MN
Chan, Kung-Sik	Iowa, U of	IA
Chang, Yaw	*N Carolina, Wlm*	NC
Cheskin, Joel	Marymount C	NY
Chisholm, John	W Illinois U	IL
Chow, Kwok	Arizona, Tucson	AZ
Collins, Karen	Wesleyan U	CT
Conklin, James	Ithaca C	NY
Cooke, David	Hastings C	NE
Cormier, Romae	*N Illinois U*	IL
Cuff, Carolyn	Westminster (PA)	PA
Czado, Claudia	York U	CAN
Das, Lovejoy	Kent S U	OH
Davis, James	Richmond, U of	VA
de la Pena, Victor	Columbia U	NY
DeAlwis, Tilak	SE Louisiana U	LA
Deguire, Linda	Cal S, LngBch	CA
Deng, Bo	Nebraska, Lncn	NE
DeSouza, Cynthia	N Carolina, Wlm	NC
Domke, Gayla	Georgia S U	GA
Dong, Chongying	UC, St Cruz	CA
Dunn, Gerald	New Mexico S U	NM
Ebneshahrashoob, M.	Cal S, LngBch	CA
Ellison, Marian	Wisconsn, Stout	WI
Eoff, Carolyn M.	Arkansas, Ftvl	AR
Faraway, Julian	Michigan, AnAr	MI
Feng, Wei	N Carolina, Wlm	NC
Fernando, Thotage	Lock Haven U	PA
Fife, Earl	Calvin C	MI
Fitzmaurice, Nessan	Case Wstrn Res	OH
Friedlander, Leonid	Arizona, Tucson	AZ
Friedler, Louis	Beaver C	PA
Golec, Janusz	Fordham U	NY
Grant, Hardy	York U	CAN
Green, Janice	Hiram C	OH
Guckin, Alice	St Scholastica	MN
Gulati, Shobha	St John's (MN)	MN
Hallum, Cecil	Sam Houston S	TX
Harizanov, Valentina	G Washington U	DC
Harshbarger, Ronald	GeorgiaSouthern	GA
Hart, Bradd	McMaster U	ONT
Haskell, Peter E.	Virginia Poly	VA
Hatcher, Rhonda	Texas Christian	TX
Hatfield, Barbara	Rio Grande, U of	OH
Haydn, Nicolai	S California, U of	CA
Heinonen, Juha	Michigan, AnAr	MI
Helfer, Adam	Missouri, Clmb	MO
Hibschweiler, Rita	NewHmpshire,Uof	NH
Hill, Greg	N Texas, U of	TX
Hirstein, James J.	Montana, U of	MT
Hopkins, Kevin	SW Baptist U	MO
Hossain, Ayub	Wisconsn, Stout	WI
Hughes, Harry	Mars Hill C	NC
Ibrahim, Joseph	N Illinois U	IL
Jaffe, David	Nebraska, Lncn	NE
Jerkofsky, James	Walsh C	OH
Ji, Ronghui	IndianaPurdu,Ind	IN
Johnson, Diane	Humboldt S U	CA
Johnston, William	Centre C	KY
Just, Winfried	Ohio U	OH
Kan, Ittai	George Mason U	VA
Kapranov, Mikhail	Northwestern U	IL
Keinert, Fritz	Iowa S U	IA
Kerckhove, Michael	Richmond, U of	VA
Kerr, David	Eckerd C	FL
Khadivi, M.	Jackson S U	MS
Khasminskii, Rafail	Wayne S U	MI
Khoury, Helen	N Illinois U	IL
Kincaid, Deborah	S Arkansas U	AR
Klinger, William	Taylor U	IN
Kong, Chung T. A.	Chicago, U of	IL
Kornfeld, Isaac	N Dakota S U	ND
Kot, Mark	Washington, U of	WA
Kotiah, Thoddi	Utica C of Syracuse	NY
Krone, Joan	Denison U	OH
Kushler, Rob	Oakland U	MI
Ladalla, Joseph	Sangamon S U	IL
Lahiri, Soumendra	Iowa S U	IA
Lamon, Susan	Marquette U	WI
Laverll, David	Calvin C	MI
Lavine, Michael L.	Duke U	NC
Lengyel, Tamas	Occidental C	CA
Letzter, Gail	Wayne S U	MI
Li, Jinlu	Shawnee S U	OH
Linner, Anders	N Illinois U	IL
Lisan, Amha	LSU, BatnRoug	LA
Liu, Wei-Min	IndianaPurdu,Ind	IN
Lohr, Sharon	Arizona S U	AZ
Lomonosov, Victor	Kent S U	OH
Loustaunau, Philippe	George Mason U	VA
Lubinski, Cheryl	Illinois S U	IL
Luo, Tie	Texas, Arlington	TX
Lupton, Gregory	Cleveland S U	OH
Maier, Robert	Arizona, Tucson	AZ
Manickam, N.	DePauw U	IN
Marsalli, Michael	Illinois S U	IL
McCarthy, John	Washington U	MO
McGeoch, Lyle	Amherst C	MA
McGovern, William	Washington, U of	WA
McMichael, John	Florida S U	FL
Megginson, Robert	Michigan, AnAr	MI
Miller, Walter	Howard U	DC
Moore, Peter	Tulane U	LA
Mosher, Lee	Rutgers, Newark	NJ
Nelson, Gail	Carleton C	MN
Ng, Cheng	Loma Linda U	CA
Oppenheimer, Seth	Mississippi S	MS
Ozaydin, Murad	Oklahoma, U of	OK
Peddada, Shyamal	Virginia, U of	VA
Perley, Delene	Walsh C	OH
Pignataro, Thea	CUNY, City C	NY
Quinn, Declan	Syracuse U	NY
Rachlin, Sidney	E Carolina U	NC
Rayburn, Nell	Austin Peay S	TN
Reid, James	Mississippi, U of	MS
Reyes, Edgar	SE Louisiana U	LA
Rogers, Robert	SUNY, Fredon	NY
Romano, Joseph	Stanford U	CA
Rutschman, David	NEasternIllinois	IL
Rychlik, Marek	Arizona, Tucson	AZ
Sandifer, Theresa	S Connecticut	CT
Schneider, John	Hastings C	NE
Schrock, Connie	Emporia S U	KS
Schumacher, Carol	Kenyon C	OH
Schwingendorf, K.	Purdue, NCntrl	IN
Segert, Jan	Missouri, Clmb	MO
Severini, Thomas	Northwestern U	IL
Sha, Ji-Ping	Indiana, Blmngtn	IN
Shi, Peter	Oakland U	MI
Siddoway, Michael	Colorado C	CO
Smith, Howard	Bucknell U	PA
Smith, Tara	Cincinnati, U of	OH
Sochacki, James	James Madison	VA
Solomon, Vasanth	Radford U	VA
Song, Sung Yell	Iowa S U	IA
Stein, Michael L.	Chicago, U of	IL
Sun, Min	Alabama, Tcslsa	AL
Sundararaman, D.	Howard U	DC
Sung, Chung-Hsien	Sangamon S U	IL
Surace, Steven	Drew U	NJ
Swift, James	N Arizona U	AZ
Taam, Winson	Oakland U	MI
Tappin, Linda	Montclair S C	NJ
Teixidor i Bigas, M.	Tufts U	MA
Toman, Blaza	G Washington U	DC
Triantafillou, G.	Temple U	PA
Tseng, Paul	Washington, U of	WA
Urbanski, Mariusz	N Texas, U of	TX
Vella, David	Skidmore C	NY
Vishik, Mikhail M.	Texas, Austin	TX
Viveros-Aguilera, R.	McMaster U	ONT

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TENURINGS AND HIRINGS TO TENURE, BY DISCIPLINE

NAME	INSTITUTION		PREV AFFIL
Wang, Chunming	S California, U of	CA	
Watson, Martha	Georgetown C	KY	
Whalen, Mary	Wisconsn, StevPt	WI	
White, Donald	Kent S U	OH	
Whitely, Walter	York U	CAN	
Williams, Daniel	Howard U	DC	
Williford, Harold	W Carolina U	NC	
Wilson, Ed	Dallas, U of	TX	
Wu, Jianhong	York U	CAN	
Wu, Mingshen	Wisconsn, Stout	WI	
Yang, Dagang	Tulane U	LA	
Yang, Zhanbo	Shawnee S U	OH	
Ye, Yangbo	Iowa, U of	IA	
Yousif, Mohamed	Ohio S, Lima	OH	
Zelevinsky, Andrei	Northeastern U	MA	
Zhuang, Deming	Mt St Vincent	CAN	
Zworski, Maciej	Johns Hopkins U	MD	
HIRINGS TO TENURE			
Bressoud, David	Macalester C	MN	Penn S U
Chen, Gui-Qiang	Northwestern U	IL	Chicago, U of
Chung, Fan	Penn, U of	PA	Bell Research
Daskalopoulos, G.	Brown U	RI	Chicago, U of
Daubechies, Ingrid	Princeton U	NJ	Rutgers U
Donnelly, Peter	Chicago, U of	IL	London, U of UK
Galovich, Steven	Lake Forest C	IL	Carleton C
Gardner, Carl	Arizona S U	AZ	Duke U
Hastie, Trevor J.	Stanford U	CA	Bell Labs
Hofmann, Steven	Missouri, Clmb	MO	Wright S U
Its, Alexander	IndianaPurdu,Ind	IN	Clarkson U
Kirillov, Alexandre	Penn, U of	PA	Moscow S CIS
Kontsevich, Maxim	UC, Berkeley	CA	Max Planck Inst GER
McKenzie, Ralph	Vanderbilt U	TN	UC, Berkeley
Nelson, Jr., James	Maryland EShore	MD	N/A
Roeder, Kathryn	Carnegie-Mellon	PA	Yale U
Rosenblatt, Joseph	Illinois, Urbana	IL	Washington, U of
Sturmfels, Bernd	UC, Berkeley	CA	Cornell U
Suslin, Andrei	Northwestern U	IL	Steklov Inst CIS
Tanner, Martin	Northwestern U	IL	Rochester, U of
Weinberger, Shmuel	Penn, U of	PA	Chicago, U of
Weitsman, Jonathan	UC, St Cruz	CA	N/A
Xia, Zhizong (Jeff)	Northwestern U	IL	Georgia Tech
Ying, Zhiliang	Rutgers, NBruns	NJ	Illinois, U of
Zelmanov, Efim	Chicago, U of	IL	Wisconsn, U of

MID-EAST/AFRICAN

TENURINGS			
Davidman, Lynn	Brown U	RI	
Edwards, Lillie	Drew U	NJ	
Harris, Jay	Harvard U	MA	
Hary, Benjamin	Emory U	GA	
Mazor, Yair	Texas, Austin	TX	
Peirce, Leslie	Cornell U	NY	
Robins, R. Gay	Emory U	GA	
Rowser, Jacqueline	Kent S U	OH	
Searing, James	Illinois, Chicago	IL	
Sluglett, Peter	Utah, U of	UT	
HIRINGS TO TENURE			
Dieke, Ikenna	Arizona, Tucson	AZ	Hampton U
Keita, Lansana	Arizona, Tucson	AZ	Florida Atlantic
Lee, Leo	Harvard U	MA	UC, Los Angeles
Lowry, Heath	Princeton U	NJ	N/A
Sluglett, Peter	Utah, U of	UT	Oxford UK
Smith, Charles	Arizona, Tucson	AZ	Wayne S U

MUSIC

TENURINGS			
Allen, Thomas	Texas, Tyler	TX	
Ashworth, Thomas	Minnsota,TwnC	MN	
Balke, Maureen	Albion C	MI	
Barlow, Klara	Indiana, Blmngtn	IN	
Beck, Stephen	LSU, BatnRoug	LA	
Bessinger, David	SW Oklahoma	OK	
Bohlman, Philip	Chicago, U of	IL	
Bostley, Edward	Cal S, SnBrndno	CA	
Braz, Michael	GeorgiaSouthern	GA	
Brecher, John	Humboldt S U	CA	
Brockett, Clyde	ChrstphrNewport	VA	
Brown, Ernest	Williams C	MA	
Budds, Michael	Missouri, Clmb	MO	
Butler, Rodney	Cal S, Domngz	CA	
Byo, James	LSU, BatnRoug	LA	
Cairns-Ollikkala, D.	Alberta, U of	CAN	
Cassidy, Jane	LSU, BatnRoug	LA	
Chafe, Christopher	Stanford U	CA	
Christensen, T.	Iowa, U of	IA	
Coen, Jean-David	Willamette U	OR	
Collins, Kevin	Wisconsn, GrnB	WI	
Cromley, Dorothea	Montana S U	MT	
Currie, David	Ottawa, U of	CAN	
Davila, Gerardo	Mdl Tennessee	TN	
Deturk, Mark	NewHmpshire,Uof	NH	
Dusman, Linda	Clark U	MA	
Eban, Eli	Indiana, Blmngtn	IN	
Eberle, Katherine	Iowa, U of	IA	
Edberg, Eric	DePauw U	IN	
Edwards, Carla	DePauw U	IN	
Edwards, Margo	Hampshire [NTG]	MA	
Elliott, Paul	Indiana, Blmngtn	IN	
Etcheto, Sally	Cal S, Domngz	CA	
Evanson, Lydia	Henderson S U	AR	
Favorito, Barbara	La Sierra U	CA	
Fleming, Susan	Alabama, Tsclsa	AL	
Foy, Leonard	Mdl Tennessee	TN	
French, K. Allen	Nebraska, Lncn	NE	
Gannett, Diana	Iowa, U of	IA	
Gant, Edward	Luther C	IA	
Garrett, Roger	Illinois Weslyn	IN	
Gass, Glenn	Indiana, Blmngtn	IN	
Gates, Charles	Mississippi, U of	MS	
Giles, Martha	George Mason U	VA	
Glaser, Steven	Texas Tech	TX	
Gompper, David	Iowa, U of	IA	
Halbeck, Patricia	Austin Peay S	TN	
Halverson, Peter	Concordia, Mrhd	MN	
Hancock, Virginia	Reed C	OR	
Hartmann, Donald	E Michigan U	MI	
Hejduk, James	Nebraska, Lncn	NE	
Herzberg, Jean	Minnsota,TwnC	MN	
Holzman, Adam	Texas, Austin	TX	
Houtchens, Alan	Texas A&M,Main	TX	
Iwasaki, Ko	Illinois S U	IL	
Jacobson, Daniel	N Dakota, U of	ND	
Janda, Diane	Lycoming C	PA	
Johnston, Jack	SUNY, Genes	NY	
Kaatz, Jeffry	La Sierra U	CA	
Kafer, Harold	N Illinois U	IL	
Karpen, Richard	Washington, U of	WA	
King, Thomas	Austin Peay S	TN	
Kubiak, Teresa	Indiana, Blmngtn	IN	
Lee, Thomas Oboe	Boston C	MA	
Lentini, James	Wayne S U	MI	
Meredith, Sarah	Wisconsn, GrnB	WI	
Moore, Ray	Arkansas, LtlRk	AR	
Morgan, John	Washburn U	KS	
Paiement, Nicole	UC, St Cruz	CA	
Parker, Dennis	LSU, BatnRoug	LA	
Peretz, Marc	Saginaw Valley S	MI	
Perry, Pamela	Cntrl Connecticut	CT	
Pierce, David	E Michigan U	MI	
Pinkas, Sally	Dartmouth C	NH	
Primosch, James	Penn, U of	PA	
Rayl, David	Missouri, Clmb	MO	
Read, Lisa	Austin Peay S	TN	
Rice-See, Lynn	E Tennessee S	TN	
Riley, Raymond	Alma C	MI	
Ronkin, Bruce	Northeastern U	MA	
Salvo, Leonard	Ashland U	OH	
Schipull, Larry	Mt Holyoke C	MA	
Schou, Larry	S Dakota, U of	SD	
Schwarze, Penny	St Scholastica	MN	
Selesky, Evelyn	Molloy C	NY	
Simms, Beverley	Indiana S U	IN	
Singer, David	Montclair S C	NJ	
Skyrm, Susanne	S Dakota, U of	SD	
Smith, Charles	Hastings C	NE	
Smith, III, Julius O.	Stanford U	CA	
Smith, Kirk	Iowa S U	IA	
Snead, Charles	Alabama, Tsclsa	AL	
Spencer, Dianthe	SanFrancisco S	CA	
Stallmann, Rulee	Rockford C	IL	
Stam, John	Phillips U	OK	
Svoboda, Arthur	Dickinson S	ND	
Theis, Charles	Benedictine C	KS	
Thompson, Gordon	Skidmore C	NY	
Tsachor, Uriel	Iowa, U of	IA	
Van Winkle, Ken	New Mexico S U	NM	
Walzel, Robert	Texas Tech	TX	
Williams, David	Morningside C	IA	
Woike, David	E Michigan U	MI	
Ympa, Nancy	McKendree C	IL	
HIRINGS TO TENURE			
Corporon, Eugene	N Texas, U of	TX	Cincinnati, U of
Crutcher, Ronald A.	Texas, Austin	TX	Cleveland Music
Davidovsky, Mario	Harvard U	MA	Columbia U
De Veritch, Alan	Indiana, Blmngtn	IN	N/A
Kelly, Thomas	Harvard U	MA	Oberlin C
Lennon, John	Emory U	GA	Tennessee, Knox
Mahr, Timothy	St Olaf C	MN	Minnesota, Dlth
McQuere, Gordon	E Michigan U	MI	Baylor U
Miller, John	N Dakota, U of	ND	E Illinois U
Pallo, Imre Zoltan	Indiana, Blmngtn	IN	N/A
Perantoni, Daniel T.	Indiana, Blmngtn	IN	Arizona, U of
Rosenberg, Sylvia	Indiana, Blmngtn	IN	Johns Hopkins U
Scott, James C.	Indiana, Blmngtn	IN	Rutgers U
Shirk, Joseph D.	George Mason U	VA	Emporia S U

PHILOSOPHY

TENURINGS			
Anderson, Douglas	Penn S U	PA	
Anderson, Janice C.	Idaho, U of	ID	
Bedau, Mark	Reed C	OR	
Beiser, Frederick C.	Indiana, Blmngtn	IN	
Blitz, David	Cntrl Connecticut	CT	
Brown, Charlotte	Illinois Weslyn	IN	
Campbell, Courtney	Oregon S U	OR	
Carvalho, John	Villanova U	PA	
Conley, S.J., John J.	Fordham U	NY	
Conway, Daniel	Penn S U	PA	
Crease, Robert	SUNY, Stny Brk	NY	
Davis, Steven	Cal S, LngBch	CA	
DePierris, Graciela	Illinois, Chicago	IL	
Dewitt, Richard	Fairfield U	CT	
Dietrich, Eric	SUNY, Bngmtn	NY	
Drebushenko, D.	S Indiana, U of	IN	
Ebisch, Glen	W New England	MA	
Engel, Mylan	N Illinois U	IL	
Evans, Frederick	Duquesne U	PA	
Floyd, Juliet	CUNY, City C	NY	
Forrest, Barbara	SE Louisiana U	LA	
Forster, Michael N.	Chicago, U of	IL	
Gill, Kathleen	St Cloud S U	MN	
Goldin, Owen M.	Marquette U	WI	
Hamilton, Mark	Ashland U	OH	
Heaney, Stephen	St Thomas, U of	MN	
Heffernan, George	Merrimack C	MA	
Hendley, Steven S.	Birmnghm Sthrn	AL	
Hibbs, Thomas	Boston C	MA	
Hoffman, Paul D.	UC, Riverside	CA	
Hooke, Alex	Villa Julie C	MD	
Hoover, Jeffrey	Coe C	IA	
Horty, John	Maryland, CollPk	MD	
Howland, Jacob	Tulsa, U of	OK	
Hughes, Paul	Michigan, Drbrn	MI	
Hurley, Paul	Pomona C	CA	
Irvine, Stuart	LSU, BatnRoug	LA	
Kapitan, Tomis	N Illinois U	IL	
Kelly, Kevin	Carnegie-Mellon	PA	
Kemp, Kenneth	St Thomas, U of	MN	
Lee, Jonathan	Colorado C	CO	
Leland, Dorothy	Purdue U	IN	
Lemmons, R. Mary	St Thomas, U of	MN	
Levine ['95], David	St John's (NM)	NM	
Ludlow, Peter	SUNY, Stny Brk	NY	
Magnell, Thomas	Drew U	NJ	
McIntyre, Alison G.	Wellesley C	MA	
Miller, Richard	E Carolina U	NC	
Pakaluk, Michael	Clark U	MA	
Rardin, Patrick	Appalachian S	NC	
Reynolds, Steven	Arizona S U	AZ	
Richardson, Henry	Georgetown U	DC	
Roberts, Leilani	Oregon S U	OR	
Rollins, Mark	Washington U	MO	
Rowlands, Mark	Alabama, Tsclsa	AL	
Rutherford, Donald	Emory U	GA	
Scoccia, Danny	New Mexico S U	NM	
Scott-Kakures, D.	Scripps C	CA	
Solomon, Miriam	Temple U	PA	
Stenstad, Gail	E Tennessee S	TN	
Stern, David G.	Iowa, U of	IA	
Steup, Matthias	St Cloud S U	MN	
Stingl, Michael	Lethbridge	CAN	
Storl, Heidi	Augustana C (IL)	IL	

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TENURINGS AND HIRINGS TO TENURE, BY DISCIPLINE

NAME	INSTITUTION		PREV AFFIL
Sutherland, Gail	LSU, BatnRoug	LA	
Van Ingen, John	St Thomas, U of	MN	
Waller, Bruce	Youngstown S	OH	
Walters, C. Kenneth	Minnsota,TwnC	MN	
Ward, Andrew	San Jose S U	CA	
Warner, Stuart	Roosevelt U	IL	
Westphal, Kenneth	NewHmpshire,Uof	NH	
Wetzel, James	Colgate U	NY	
White, Ron	Mt St Joseph	OH	
Winblad, Douglas	Vassar C	NY	
	HIRINGS TO TENURE		
Bechtel, William	Washington U	MO	Georgia S U
Bordo, Susan	Kentucky, U of	KY	LeMoyne C
Brand, Myles	Indiana, Blmngtn	IN	Oregon, Eugene
Depierris, Graciela	Indiana, Blmngtn	IN	Illinois, Chicago
Evans, Steve	Calvin C	MI	St Olaf C
Friedman, Michael	Indiana, Blmngtn	IN	Illinois, Chicago
Goodman, Lenn	Vanderbilt U	TN	Hawaii, U of
Johnson, Mark	Oregon, U of	OR	S Illinois U
Loar, Brian	Rutgers, NBruns	NJ	S California, U of
Oddie, Graham	Colorado, Bldr	CO	Massey U NZL
Reath, Andrews	UC, Riverside	CA	N Carolina S U
Schmidt, Dennis	Villanova U	PA	SUNY, Bngmtn
Seligman, David	Ripon C	WI	W Maryland, U of
Smith, Barry	SUNY, Buffalo	NY	AcadLiechtenstein
Smith, Robin	Texas A&M,Main	TX	Kansas S U
Stuhr, John	Penn S U	PA	Oregon, U of
Suave Meyer, Susan	Penn, U of	PA	Harvard U
Tuana, Nancy	Oregon, U of	OR	Texas, Dallas
White, Nicholas	Utah, U of	UT	Michigan, U of
Wood, David	Vanderbilt U	TN	Warwick, UK

PHYSICS

	TENURINGS		
Alexander, James	Cornell U	NY	
Ambruster, Carol	Villanova U	PA	
Amidei, Dante	Michigan, AnAr	MI	
Appleton, Philip	Iowa S U	IA	
Beatty, James	Washington U	MO	
Bergou, Janos	CUNY, Hunter C	NY	
Betterton, Eric	Arizona, Tucson	AZ	
Boye, Daniel M.	Davidson C	NC	
Brown, Randall	Luther C	IA	
Bug, Amy	Swarthmore C	PA	
Carlip, Steven	UC, Davis	CA	
Cathchings, III, R.	Howard U	DC	
Chakraborty, B.	Brandeis U	MA	
Chivukula, R. S.	Boston U	MA	
Clark, Brian	Illinois S U	IL	
Clemens, Dan	Boston U	MA	
Cremaldi, Lucien	Mississippi, U of	MS	
Cvetic, Mirjam	Penn, U of	PA	
Das, Purna	Purdue, NCntrl	IN	
Dhuga, Kalvir	G Washington U	DC	
Eastwood, Kathleen	N Arizona U	AZ	
Fairchild, Robert	Nebraska Wslyn	NE	
Flood, Jane	Muhlenberg C	PA	
Flores, Ricardo	Missouri, St L	MO	
Friend, David B.	Montana, U of	MT	
Galvez, Enrique	Colgate U	NY	
Garg, Anupam	Northwestern U	IL	
Gary, John W.	UC, Riverside	CA	
Gea-Banacloche, J.	Arkansas, Ftvl	AR	
Ghosh, Kunal	Jackson S U	MS	
Gies, Douglas	Georgia S U	GA	
Giovanetti, Kevin	James Madison	VA	
Greene, Brian	Cornell U	NY	
Groh, David	Morningside C	IA	
Hammond, Richard	N Dakota S U	ND	
Henley, Christopher	Cornell U	NY	
Hentschel, George	Emory U	GA	
Hintzen, Paul	Cal S, LngBch	CA	
Hong, Daniel	Lehigh U	PA	
Howard, Iris	Texas, Arlington	TX	
Jaronski, Walter	Radford U	VA	
Jarrell, Mark	Cincinnati, U of	OH	
Johns, Kenneth	Arizona, Tucson	AZ	
Karim, Kh Rezaul	Illinois S U	IL	
Kash, Michael	Lake Forest C	IL	
Kertzman, Mary	DePauw U	IN	
Kim, Young	Cincinnati, U of	OH	
Kurtze, Douglas	N Dakota S U	ND	
Lamb, David	Texas Tech	TX	
LeMaire, Peter	Cntrl Connecticut	CT	
Lindesay, James	Howard U	DC	
Liou, Sy-Hywang	Nebraska, Lncn	NE	
Littler, Chris	N Texas, U of	TX	
Lojewska-Smith, Z.	Springfield C	MA	
Lourie, Robert	Virginia, U of	VA	
Lowe ['95], Mary	Loyola, MD	MD	
Ludwig, Karl	Boston U	MA	
Mani, Sudhindra	UC, Davis	CA	
Mantz, Arlan	Franklin&Marshall	PA	
Marchetti, Cristine	Syracuse U	NY	
Marder, Michael P.	Texas, Austin	TX	
Marston, Anthony	Drake U	IA	
Mawhorter, Richard	Pomona C	CA	
Moazzen-Ahmadi, N.	Lethbridge	CAN	
Monts, David L.	Mississippi S	MS	
Mukherjee, Pritish	S Florida, U of	FL	
Newman, Alice	Cal S, Domngz	CA	
Ng, Kwok-Wai	Kentucky, U of	KY	
Noe, Garry	Virginia Wesleyan	VA	
O'Donoghue, A.	St Lawrence U	NY	
Ou-Yang, H. Daniel	Lehigh U	PA	
Payne, Marvin	GeorgiaSouthern	GA	
Piercey, Rodney B.	Mississippi S	MS	
Pilch, Krzysztof	S California, U of	CA	
Porter, Timothy	N Arizona U	AZ	
Pryor, Carlton	Rutgers, NBruns	NJ	
Quader, Khandker	Kent S U	OH	
Reid, David	E Michigan U	MI	
Robertson, Stanley	SW Oklahoma	OK	
Romanishin, W.	Oklahoma, U of	OK	
Schmittmann, Beate	Virginia Poly	VA	
Schumacher, B.	Kenyon C	OH	
Scudder, Jack	Iowa, U of	IA	
Shaheen, Shahid	Florida S U	FL	
Sheerin, James	E Michigan U	MI	
Sivalingam, S.	Illinois, Chicago	IL	
Sowell, Glenn	Nebraska, Oma	NE	
Stryker, Linda	Arizona S West	AZ	
Suen, Wai-Mo	Washington U	MO	
Svoboda, Robert	LSU, BatnRoug	LA	
Tarle, Gregory	Michigan, AnAr	MI	
Taylor, Cyrus	Case Wstrn Res	OH	
Tesanovic, Zlatko	Johns Hopkins U	MD	
Utlaut, Mark	Portland, U of	OR	
Venus, David	McMaster U	ONT	
Vyas, Reeta	Arkansas, Ftvl	AR	
Webb, David	UC, Davis	CA	
Wissink, Scott W.	Indiana, Blmngtn	IN	
Yusef-Zadeh, F.	Northwestern U	IL	
Zajc, William	Columbia U	NY	
Zennder, Joseph	Arizona, Tucson	AZ	
	HIRINGS TO TENURE		
Alvarez, Orlando	Miami, U of	FL	UC, Berkeley
Betts, R. Russell	Illinois, Chicago	IL	Argonne Nat'l Lab
Burchat, Patricia R.	Stanford U	CA	UC, St Cruz
Chao, Alexander W.	Stanford U	CA	SSC Labs, TX
Chiang, Shirley	UC, Davis	CA	UC, Berkeley
Fisk, Zachary	Florida S U	FL	UC, San Diego
Happer, William	Princeton U	NJ	N/A
Jensen, Roderick	Wesleyan U	CT	Texas A&M U
Kaplan, David	Washington, U of	WA	UC, San Diego
Ludwig, Andreas	UC, St Barbara	CA	Princeton U
Nelson, Ann	Washington, U of	WA	UC, San Diego
Nelson, Jerry	UC, St Cruz	CA	N/A
Ooguri, Hirosi	UC, Berkeley	CA	Kyoto U JPN
Pantelides, Sokrates	Vanderbilt U	TN	IBM
Robertson, R.G. H.	Washington, U of	WA	Los Alamos Lab
Smoot, George F.	UC, Berkeley	CA	UC, Berkeley
Stubbs, Christopher	Washington, U of	WA	UC, St Barbara
Wilkerson, John	Washington, U of	WA	Los Alamos Lab

POLITICAL SCIENCE

	TENURINGS		
Anderson, Jeffrey	Brown U	RI	
Baker, Nancy	New Mexico S U	NM	
Baktiari, Bahman	Maine, U of	ME	
Banerjee, Sanjoy	SanFrancisco S	CA	
Bennett, James	Syracuse U	NY	
Bernhard, Michael	Penn S U	PA	
Bianco, William T.	Duke U	NC	
Billet, Bret	Wartburg C	IA	
Blomquist, William	IndianaPurdu,Ind	IN	
Bowler, Shaun	UC, Riverside	CA	
Breaux, David A.	Mississippi S	MS	
Butterfield, James	W Michigan U	MI	
Camacho, David	N Arizona U	AZ	
Cheit, Ross	Brown U	RI	
Chowchry, Geeta	N Arizona U	AZ	
Crigler, Ann	S California, U of	CA	
Crittenden, W. J.	Arizona S U	AZ	
Dale, John Patrick	St Olaf C	MN	
Engelhardt, Michael	Luther C	IA	
Fermon, Nicole	Fordham U	NY	
Finegold, Kenneth	Rutgers, NBruns	NJ	
Ford, Michael	Hampshire [NTG]	MA	
Formicola, Jo-Renee	Seton Hall U	NJ	
Franklin, Daniel	Georgia S U	GA	
Frazier, Michael	Howard U	DC	
Gallarotti, Giulio	Wesleyan U	CT	
Gifford, Jonathan	George Mason U	VA	
Graham, Stephen	Indianapolis, U of	IN	
Grant, Judith	S California, U of	CA	
Green, Donald P.	Yale U	CT	
Greenawalt, II, C. E.	Millersville (PA)	PA	
Grier, Beverly	Clark U	MA	
Grover, William	St Michael's C	VT	
Hadjiyannis, S.	Shawnee S U	OH	
Hagle, Timothy	Iowa, U of	IA	
Halva-Neubauer, G.	Furman U	SC	
Hanami, Andrew	SanFrancisco S	CA	
Hathaway, Dale	Butler U	IN	
Hawes, Gary	Ohio U	OH	
Haynes, Robert D.	Baltimore, U of	MD	
Henderson, Philip	Catholic U Amer	DC	
Herbst, Jeffrey	Princeton U	NJ	
Hoffman, Marvin	Appalachian S	NC	
House-Midamba, B.	Kent S U	OH	
Howlett, Michael	Simon Fraser	CAN	
Hufford, Larry	St Mary's (TX)	TX	
Huth, Paul	Michigan, AnAr	MI	
Jacobs, Lawrence	Minnsota,TwnC	MN	
James, Martin	Henderson S U	AR	
Kenney, Sally	Iowa, U of	IA	
Kerbel, Matthew	Villanova U	PA	
Khan, Muhammed	Texas Tech	TX	
Kim, Woosang	Texas A&M,Main	TX	
Kromkowski, John	Catholic U Amer	DC	
Kuntz, Aline	NewHmpshire,Uof	NH	
Laslovich, Michael	Montana, U of	MT	
Laursen, John C.	UC, Riverside	CA	
Lobur, Connie	SUNY, Purchas	NY	
Lorenz, Edward	Alma C	MI	
Luciak, Ilja H.	Virginia Poly	VA	
Luskin, Robert C.	Texas, Austin	TX	
Mariam, Al	Cal S, SnBrndno	CA	
Martinez, Larry	Cal S, LngBch	CA	
Mebane, Walter	Cornell U	NY	
Miller, Bradley	Saginaw Valley S	MI	
Miller, James	New School	NY	
Mohapatra, M.	Indiana S U	IN	
Moran, Antonia	Cntrl Connecticut	CT	
Murphy, Sharon	Nazareth C	NY	
Nagler, Jonathan	UC, Riverside	CA	
Nichols, David	Montclair S C	NJ	
Niou, Emerson	Duke U	NC	
Norman, Linda	Cal S, SnBrndno	CA	
Nwagwu, Emeka	Jackson S U	MS	
Nye, Mary	N Texas, U of	TX	
O'Donnell, Sandra	Roosevelt U	IL	
Patsurn, Christina	Princeton U	NJ	
Paulson, Arthur	S Connecticut	CT	
Piskulich, C. M.	Oakland U	MI	
Pitney, John	ClaremntMcKen	CA	
Poe, Steven	N Texas, U of	TX	
Portz, John	Northeastern U	MA	
Quinn, James	N Texas, U of	TX	
Rejali, Darius	Reed C	OR	
Ruscio, Kenneth	Washington&Lee	VA	
Sandholtz, Wayne	UC, Irvine	CA	
Savage, James	Virginia, U of	VA	
Schwartz, Herman	Virginia, U of	VA	
Seery, John	Pomona C	CA	
Shevory, Thomas	Ithaca C	NY	
Shimko, Keith	Purdue U	IN	
Sikkink, Kathryn	Minnsota,TwnC	MN	
Sinopoli, Richard	UC, Davis	CA	
Skidmore, David	Drake U	IA	
Stewart-Gambino, H.	Lehigh U	PA	
Stoner, James	LSU, BatnRoug	LA	
Strickland, Ruth A.	Appalachian S	NC	
Sullivan, Denis	Northeastern U	MA	

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TENURINGS AND HIRINGS TO TENURE, BY DISCIPLINE

NAME	INSTITUTION		PREV AFFIL
Swain, Carol	Princeton U	NJ	
Tamashire, Howard	Allegheny C	PA	
Telhami, Shibley	Cornell U	NY	
Teske, Paul	SUNY, Stny Brk	NY	
Thomas, Darryl	SUNY, Bngmtn	NY	
Thomas, Sue	Georgetown U	DC	
Tracy, Sharon	GeorgiaSouthern	GA	
Trimble, Linda	Alberta, U of	CAN	
Vanderleevw, James	Lamar U	TX	
Whitworth, Sandra	York U	CAN	
Williams, John T.	Indiana, Blmngtn	IN	
Winn, Russell	New Mexico S U	NM	
Wirls, Daniel	UC, St Cruz	CA	
Wyckoff, P. Gary	Hamilton C	NY	
Zic, Zoran	Rockford C	IL	
	HIRINGS TO TENURE		
Alker, Jr., Hayward	S California, U of	CA	MIT
Bahry, Donna	Vanderbilt U	TN	UC, Davis
Basu, Sammy	Willamette U	OR	Willamette U
Bates, Robert H.	Stanford U	CA	Harvard U
Caiden, Naomi	Cal S, LosAngls	CA	Cal S, SnBrndno
Cumings, Bruce	Northwestern U	IL	Chicago, U of
Deegan, Jr., John	Westminster (PA)	PA	Maine, U of
Fagan, Stuart	Roosevelt U	IL	N/A
Florestano, Patricia	Baltimore, U of	MD	Maryland, U of
Gunnell, John	Vanderbilt U	TN	SUNY, Albany
Huckfeldt, Robert	SUNY, Stny Brk	NY	Indiana U
James, Patrick	Iowa S U	IA	Florida S U
Katznelson, Ira	Columbia U	NY	New School
Kincaid, John	Lafayette C	PA	N Texas, U of
Macedo, Stephen	Syracuse U	NY	Harvard U
Marks, Michael	Willamette U	OR	Wyoming, U of
Merget, Astrid	Syracuse U	NY	Ohio S U
Norton, Anne	New School	NY	Penn, U of
Perry, Jr., Hersel W.	Texas, Austin	TX	Harvard U
Plutzer, Eric	Penn S U	PA	Iowa S U
Quandt, William	Virginia, U of	VA	Brookings Inst
Roberts, Susan L.	Davidson C	NC	Notre Dame, Uof
Rosenbluth, F.	Yale U	CT	N/A
Schneider, Ben Ross	Northwestern U	IL	Princeton U
Songer, Burton	Princeton U	NJ	Yale U
Suny, Ronald	Chicago, U of	IL	Michigan, U of
Swenson, Peter	Northwestern U	IL	Penn, U of
Tetreault, Mary Ann	Iowa S U	IA	Old Dominion U
Thelan, Kathleen	Northwestern U	IL	Princeton U
Tickner, Ann	S California, U of	CA	Holy Cross C
Vincent, Jack	Idaho, U of	ID	Oregon, U of
Wallerstein, Michael	Northwestern U	IL	UC, Los Angeles
Weir, Lorna	York U	CAN	Carleton U CAN

PSYCHOLOGY

	TENURINGS	
Aber, Mark	Illinois, Urbana	IL
Abrams, Richard	Washington U	MO
Ahlm, Karin	DePauw U	IN
Anderson, Veanne	Indiana S U	IN
Angus, Lynne	York U	CAN
Arthur, Winfred	Texas A&M,Main	TX
Baillet, Susan	Portland, U of	OR
Banks, Pamela	Jackson S U	MS
Barenboim, Carl	Sarah Lawrence	NY
Barrett, Susan	Lehigh U	PA
Barron, Larry	Grand Canyon U	AZ
Bedford, Felice	Arizona, Tucson	AZ
Berman, William	Fordham U	NY
Beyerlein, Michael	N Texas, U of	TX
Braley, Loy	San Jose S U	CA
Brekke, Nancy	Lake Forest C	IL
Brissie, Jane	Mdl Tennessee	TN
Brown, Jonathan	Washington, U of	WA
Burnett, Myra	Spelman C	GA
Campbell, Vicki	N Texas, U of	TX
Carey, Michael	Syracuse U	NY
Carlson, Charles	Kentucky, U of	KY
Carstensen, Laura L.	Stanford U	CA
Cavell, Timothy	Texas A&M,Main	TX
Chara, Paul	Loras C	IA
Chew, G. Lincoln	Lethbridge	CAN
Clark, Diane	Shippensburg	PA
Clark, Steven G.	UC, Riverside	CA
Colvin, Caran	SanFrancisco S	CA
Compton, William	Mdl Tennessee	TN
Cooke, Nancy	New Mexico S U	NM
Cooley, Eileen	Agnes Scott C	GA
Cooper, M. Lynne	SUNY, Buffalo	NY
Craft, Suzanne	Washington U	MO
Dansby, Virginia	Mdl Tennessee	TN
DeHart, Ganie	SUNY, Genes	NY
Diehl, Virginia	W Illinois U	IL
Ditto, Peter	Kent S U	OH
Dornau, Wayne	Illinois Weslyn	IN
Duncan, Brent	Humboldt S U	CA
Dzhafarov, Ehtibar	Illinois, Urbana	IL
Eason, Alyce	Austin Peay S	TN
Ellis, Jon	E Tennessee S	TN
Evans, Paul	Willamette U	OR
Fabricius, William	Arizona S U	AZ
Fauber, Robert	Temple U	PA
Fenzel ['95], L. M.	Loyola, MD	MD
Follette, Victoria	Nevada, Reno	NV
Follette, William	Nevada, Reno	NV
Frazier, Patricia	Minnsota,TwnC	MN
Friedman, Alice	SUNY, Bngmtn	NY
Friedman, Dianne	Radford U	VA
Fromuth, Mary	Mdl Tennessee	TN
Gerken, Louann	SUNY, Buffalo	NY
Gidycz, Chris	Ohio U	OH
Glick, Betty Z.	Williams C	MA
Glueckauf, Robert	IndianaPurdu,Ind	IN
Golding, Jonathan	Kentucky, U of	KY
Greene, Terry	Franklin&Marshall	PA
Gross, Dana	St Olaf C	MN
Guglielmi, Sergio	Lake Forest C	IL
Hackley, Steven	Missouri, Clmb	MO
Hakan, Robert L.	N Carolina, Wlm	NC
Hamilton, Mykol	Centre C	KY
Hand, Timothy	Oglethorpe U	GA
Hansen, David	Nebraska, Lncn	NE
Hillier, Susan	Sonoma S U	CA
Holmbeck, Grayson	Loyola, Chicago	IL
Holmstrum, Robert	G Washington U	DC
Holt-Ochsner, L.	SE Louisiana U	LA
Honts, Charles	N Dakota, U of	ND
Hu, Senqi	Humboldt S U	CA
Jackson, Sherri	Jacksonville (FL)	FL
Jones, Susan S.	Indiana, Blmngtn	IN
Kim, Jwa	Mdl Tennessee	TN
Koester, Lynne S.	Montana, U of	MT
Krauss, Steven	Villanova U	PA
Lalonde, Richard	York U	CAN
LeCapitaine, John	Wisconsn, RiverF	WI
Lee, Theresa	Michigan, AnAr	MI
Legerstee, Maria	York U	CAN
Lewandowsky, S.	Oklahoma, U of	OK
Lubinski, David	Iowa S U	IA
MacKain, Sally J.	N Carolina, Wlm	NC
MacKinnon, David	Arizona S U	AZ
McCloskey, Laura	Arizona, Tucson	AZ
McGregor, Loretta	S Arkansas U	AR
McLaren, Jennifer	Mt St Vincent	CAN
Merrifield, Charles	Kansas Newman	KS
Miller, Paul	Arizona S West	AZ
Mitchell, M. Ellen	Illinois Tech	IL
Molock, Sherry	Howard U	DC
Morelli, Gilda	Boston C	MA
Mumma, Gregory	Texas Tech	TX
Murnen, Sarah	Kenyon C	OH
Nagoshi, Craig	Arizona S U	AZ
Neiworth, Julie	Carleton C	MN
Nelson, James	Valparaiso U	IN
Nemeroff, Carol	Arizona S U	AZ
Neuberg, Steven	Arizona S U	AZ
Noice, Helga	Augustana C (IL)	IL
Nonneman, Arthur	Asbury C	KY
Norris, Fran	Georgia S U	GA
Nuwer, Penny	S Indiana, U of	IN
O'Donoghue, Mary	Molloy C	NY
Osborn, Alane	Humboldt S U	CA
Overholser, James	Case Wstrn Res	OH
Paese, Paul	Missouri, St L	MO
Papini, Mauricio	Texas Christian	TX
Pellis, Sergio	Lethbridge	CAN
Propsom, Pam	DePauw U	IN
Racicot, Bernadette	Rensselaer Poly	NY
Riggs, Matt	Cal S, SnBrndno	CA
Robak, Rostyslaw	Pace, Pleasntvl	NY
Roberts, Ralph	Denver, U of	CO
Russell, Robert	Loyola, Chicago	IL
Saltzman, Ann	Drew U	NJ
Sawrey, Kim	N Carolina, Wlm	NC
Schachtman, Todd	Missouri, Clmb	MO
Scherer, Lisa	Nebraska, Oma	NE
Schmidt, Greg	Mdl Tennessee	TN
Schneider, Jill	Lehigh U	PA
Sechler, Elizabeth	Belmont Abbey	NC
Seifert, Colleen	Michigan, AnAr	MI
Seitz, Martin	Asbury C	KY
Singer, Jefferson	Connecticut C	CT
Skelton, Ronald	Victoria, U of	CAN
Smith, Richard	Kentucky, U of	KY
Spirrison, Charles L.	Mississippi S	MS
Stern, Allen	Alabama, Tsclsa	AL
Striegel-Moore, R.	Wesleyan U	CT
Sullivan, Regina	Oklahoma, U of	OK
Todd, James	E Michigan U	MI
Trigani, Christopher	Georgian Court	NJ
Upchurch, Margaret	Transylvania U	KY
Vinchur, Andrew	Lafayette C	PA
Watts, Roderick	DePaul U	IL
Weisse, Carol	Union C (NY)	NY
Wierzbicki, Michael	Marquette U	WI
Wilson, Donald	Oklahoma, U of	OK
Woehr, David J.	Texas A&M,Main	TX
Yama, Mark	Idaho, U of	ID
	HIRINGS TO TENURE		
Asch, Adrienne	Wellesley C	MA	Boston U
Brooke, Roger	Duquesne U	PA	Rhodes U SA
Bub, Daniel	Victoria, U of	CAN	McGill CAN
Cole, Pamela	Penn S U	PA	Natl Inst Mntl Hlth
Cross, William	Penn S U	PA	Cornell U
Daiute, Colette	CUNY, GradCntr	NY	Harvard U
Gerrig, Richard	SUNY, Stny Brk	NY	Yale U
Henderson, Robert	Grand Valley S	MI	N/A
Horowitz, Irwin	Oregon S U	OR	Toledo, U of
Humphrey, N.	New School	NY	Darwin C UK
Jacoby, Larry L.	Texas, Austin	TX	McMaster CAN
Kroll, Judith	Penn S U	PA	Mount Holyoke C
Maisto, Stephen	Syracuse U	NY	Pittsburgh, U of
Markus, Hazel	Stanford U	CA	Michigan, U of
Mateer, Catherine	Victoria, U of	CAN	Good Samaritan
Rodin, Judith	Penn, U of	PA	Yale U
Rosenbaum, David	Penn S U	PA	Mass, U of
Schaffer, Kay	Oregon S U	OR	Ohio S U
Smolensky, Paul	Johns Hopkins U	MD	Colorado, Bldr
Trope, Yaacov	New York U	NY	Tel Aviv U ISRL
Wilcox, Brian	Nebraska, Lncn	NE	AmerPsycAssoc

RELIGION

	TENURINGS	
Adler, Joseph	Kenyon C	OH
Barber, Anthony	Calgary	CAN
Bayer, Bing	SW Baptist U	MO
Beach, Eleanor	Gustavus Adolph	MN
Budd, Clair	Asbury C	KY
Bunge, Marcia	Luther C	IA
Burns, Paul	Brit Columbia	CAN
Caron, Ann Marie	St Joseph (CT)	CT
Chappell, Arthur B.	Villanova U	PA
Clifford, Anne	Duquesne U	PA
Darr, John	Boston C	MA
Darr, Katheryn	Boston U	MA
Davidson, Ronald	Fairfield U	CT
Deweese, Devin A.	Indiana, Blmngtn	IN
Donaldson, Mara	Dickinson C	PA
Eckel, M. David	Boston U	MA
Fagerberg, David	Concordia, Mrhd	MN
Farley, Wendy	Emory U	GA
Fowl ['95], Stephen	Loyola, MD	MD
Gillis, Chester	Georgetown U	DC
Glazier-McDonald, B.	Centre C	KY
Hayes, Diana L.	Georgetown U	DC
Henking, Susan	Hobart/WmSmth	NY
Heth, William	Taylor U	IN
Hoeprich, John	Villa Julie C	MD
Hoffman-Ladd, V.	Illinois, Urbana	IL
Jones ['95], L. G.	Loyola, MD	MD
Joy, Morny	Calgary	CAN
Kay, Warren	Merrimack C	MA
Knoppers, Gerald	Penn S U	PA
Lagerquist, L. D.	St Olaf C	MN
LaHurd, Carol	St Thomas, U of	MN
Llewellyn, John	SW Missouri S	MO
Lowery, Mark	Dallas, U of	TX
Martin, Joel	Franklin&Marshall	PA
McBride, James	Fordham U	NY

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JOBTRACKS 1994-95

TENURINGS AND HIRINGS TO TENURE, BY DISCIPLINE

NAME	INSTITUTION	PREV AFFIL
Naylor, Keith	Occidental C	CA
O'Sullivan, Thomas	Pace, Pleasntvl	NY
Ostwalt, Conrad	Appalachian S	NC
Pope, Stephen	Boston C	MA
Rogers, Jeffrey	Furman U	SC
Ruf, Frederick J.	Georgetown U	DC
Schubeck, Thomas	John Carroll U	OH
Schuth, Katarina	St Thomas, U of	MN
Sharf, Robert	McMaster U	CAN
Sheeley, Steven	Shorter C	GA
Silver, Joan E.	St John's (NM)	NM
Stewart, Columba	St John's (MN)	MN
Swanson, Tod	Arizona S U	AZ
Talar, Charles	Alvernia C	PA
Telser, Stephen	Princeton U	NJ
Veverka, Fayette B.	Villanova U	PA
Viladesau, Richard	Fordham U	NY
Wawrykow, Joseph	Notre Dame, Uof	IN
Webb, Steven	Wabash C	IN
Wells, Harry	Humboldt S U	CA
Wright, Benjamin	Lehigh U	PA
Young, Robin D.	Catholic U Amer	DC
Ziolkowski, Eric	Lafayette C	PA
Zussman, Mira	San Jose S U	CA
HIRINGS TO TENURE		
Collins, Raymond F.	Catholic U Amer	DC LouvainBLG
Copeland, M. S.	Marquette U	WI Boston C
Marcus, Ivan G.	Yale U	CT N/A
Porterfield, Amanda	IndianaPurdu,Ind	IN Syracuse U
Umansky, Ellen	Fairfield U	CT Emory U

RUSSIAN/SLAVIC

TENURINGS		
Christensen, Julie	George Mason U	VA
Diment, Galya	Washington, U of	WA
Dyer, Donald	Mississippi, U of	MS
Finke, Michael	Washington U	MO
Grottel, Albert	St Cloud S U	MN
Hutchings, Stephen	Rochester, U of	NY
Kustanovich, K.	Vanderbilt U	TN
Nisula, Dasha	W Michigan U	MI
Osipovich, Tatiana	Lewis & Clark C	OR
Pollak, Nancy	Cornell U	NY
Reyfman, Irina	Columbia U	NY
Robin, Richard	G Washington U	DC
Rosenthal, C.	S Maine, U of	ME
Siemens, Elena	Alberta, U of	CAN
Von Geldern, James	Macalester C	MN
Yastremski, Slava	Bucknell U	PA
HIRINGS TO TENURE		
Lee, Edward	Kentucky, U of	KY Hobart/Wm Smith

SOCIOLOGY

TENURINGS		
Amato, Paul	Nebraska, Lncn	NE
Ambler, Susan	Maryville (TN)	TN
Amoloza, Teodora	Illinois Weslyn	IN
Angus, Ian	Simon Fraser	CAN
Anheier, Helmut K.	Rutgers, NBruns	NJ
Arnold, Faye	Cal S, Domngz	CA
Barnett, William	Saginaw Valley S	MI
Belgrave, Linda`	Miami, U of	FL
Benoit, Cecilia	Victoria, U of	CAN
Bing, Robert	Texas, Arlington	TX
Blanco, Hilda	CUNY, Hunter C	NY
Blim, Michael	Northeastern U	MA
Borgatti, Stephen	S Carolina, Clm	SC
Boumgarden, D. J.	Illinois Benedctn	IL
Breault, Kevin	Austin Peay S	TN
Brown, David	Lethbridge	CAN
Burr, Jeffrey	SUNY, Buffalo	NY
Calhoun, Tom	Ohio U	OH
Cavender, Anthony	E Tennessee S	TN
Chaves, Mark	Notre Dame, Uof	IN
Chedekel, Esther	Villa Julie C	MD
Chunn, Dorothy	Simon Fraser	CAN
Coltrane, Scott L.	UC, Riverside	CA
Condran, Gretchen	Temple U	PA
Cuneo, Michael	Fordham U	NY
Czaja, Ronald	N Carolina S U	NC
Dorney, Raymond	Merrimack C	MA
Doyle, Daniel P.	Montana, U of	MT
Dunn, Dana	Texas, Arlington	TX
Eigenberg, Helen	Old Dominion U	VA
Espinal, Rosario	Temple U	PA
Fagin, James	Chaminade U	HI
Faith, Karlene	Simon Fraser	CAN
Falcon, Luis	Northeastern U	MA
Fischer, III, H. W.	Millersville (PA)	PA
Fishman, Robert	Notre Dame, Uof	IN
Goode, David	CUNY, StatIsl	NY
Goreham, Gary	N Dakota S U	ND
Gray, Jane	Capital U	OH
Greek, Cecil	S Florida, U of	FL
Greider, Thomas	Kentucky, U of	KY
Hanna, William	San Jose S U	CA
Hoffman, Lily	CUNY, City C	NY
Holmes, Bernadette	Hampton U	VA
Ito, Kinko	Arkansas, LtlRk	AR
Jacobs, Anton	William Jewell C	MO
Joseph, Barbara	SUNY, Westbry	NY
Kasinitz, Philip	CUNY, Hunter C	NY
Keith, Verna	Arizona S U	AZ
Kiser, Edgar	Washington, U of	WA
Kleeh-Tolley, Karen	St Lawrence U	NY
Knapp, Timothy	SW Missouri S	MO
Kroll-Smith, S.	New Orleans, U of	LA
Lam, Lawrence	York U	CAN
Lang, Paul	Radford U	VA
Leicht, Kevin	Penn S U	PA
Levin, Martin L.	Mississippi S	MS
Long, Susan	John Carroll U	OH
Luxton, Richard	W New England	MA
MacRae, Hazel	Mt St Vincent	CAN
Marsh, Harry	Indiana S U	IN
Maryanski, A.	UC, Riverside	CA
McCarthy, Bill	Victoria, U of	CAN
McDaniel, Antonio	Penn, U of	PA
Meiksins, Peter	Cleveland S U	OH
Monk, Richard	Coppin S C	MD
Murphy, J. Patrick	DePaul U	IL
Newman, David	DePauw U	IN
Orser, Charles	Illinois S U	IL
Osirim, Mary	Bryn Mawr C	PA
Otero, Gerardo	Simon Fraser	CAN
Parker, Keith	Nebraska, Lncn	NE
Parsa, Misagh	Dartmouth C	NH
Pelz, Beth	Houston, Dntn	TX
Phillips, Peter	Utica C of Syracuse	NY
Powell, Brian	Indiana, Blmngtn	IN
Powell, Virginia	Beloit C	WI
Raffield, Sharon	LebanonValley	PA
Regulus, Thomas	Loyola, Chicago	IL
Risech-Ozeguera, F.	Hampshire [NTG]	MA
Roberts, Mike	E Nazarene C	MA
Rosenthal, Robert	Wesleyan U	CT
Rouse, Shahnaz	Sarah Lawrence	NY
Sakamoto, Arthur	Texas, Austin	TX
Satzewich, Victor	Lethbridge	CAN
Savelsberg, Joachim	Minnsota,TwnC	MN
Schiller, Nina	NewHmpshire,Uof	NH
Schleiter, Mary Kay	Wiscnsn, Prks	WI
Sellers, Christine	S Florida, U of	FL
Shlay, Anne	Temple U	PA
Spade, Joan	Lehigh U	PA
Steiger, Thomas	Indiana S U	IN
Steinmetz, George	Chicago, U of	IL
Stofferahn, Curtis	N Dakota, U of	ND
Strang, David	Cornell U	NY
Sullenberger, T.	SE Louisiana U	LA
Thompson, R. B.	Kent S U	OH
Valocchi, Stephen	Trinity C (CT)	CT
Wade, Bruce	Spelman C	GA
Weaver, Robert	Youngstown S	OH
Weinberger, Sara	W New England	MA
Wells, Richard	Indiana S U	IN
Williams, Christine	Texas, Austin	TX
Williams, Gary	Bates C	ME
Wojtkiewicz, Roger	LSU, BatnRoug	LA
Wortham, Anne	Illinois S U	IL
Wyatt, Gary	Emporia S U	KS
Xie, Yu	Michigan, AnAr	MI
Yeatts, Dale	N Texas, U of	TX
Young, Vernetta	Howard U	DC
HIRINGS TO TENURE		
Agger, Ben	Texas, Arlington	TX SUNY, Buffalo
Axinn, William	Penn S U	PA Chicago, U of
Camerer, Colin	Cal Tech	CA Chicago, U of
Caston, Richard	E Carolina U	NC Baltimore, U of
Clouch, Patricia	CUNY, Queens	NY Fordham U
Curry, David	Missouri, St L	MO W Virginia U
Fox, John	McMaster U	CAN York U CAN
Glass, Jennifer	Iowa, U of	IA Notre Dame, Uof
Gottdiener, Mark	SUNY, Buffalo	NY SUNY, StnyBrk
Jasiewicz, Krzysztof	Washington&Lee	VA WarsawPOL
Massey, Douglas	Penn, U of	PA Chicago, U of
Rollins, Judith	Howard U	DC Wellesley C
Rosenthal, Carolyn	McMaster U	CAN Toronto CAN
Shelton, Beth Anne	Texas, Arlington	TX SUNY, Buffalo
Smith, Victoria A.	UC, Davis	CA UC, Berkeley
Wacquant, Loic	UC, Berkeley	CA Chicago, U of

SPANISH/PORTUGUESE

TENURINGS		
Acosta Cruz, Maria	Clark U	MA
Ames, Debra	Valparaiso U	IN
Arboleda, Carlos	S Connecticut	CT
Arias, Judith	E Carolina U	NC
Barker, Richard	Wiscnsn, StevPt	WI
Benito-Vessels, C.	Maryland, CollPk	MD
Bolanos, Alvaros	Tulane U	LA
Bornstein, Miriam	Denver, U of	CO
Buedel, Barbara	Lycoming C	PA
Charlebois, Lucile	S Carolina, Clm	SC
Clements, Joseph C.	Indiana, Blmngtn	IN
Corbatta, Jorgelina	Wayne S U	MI
Costa, Marithelma	CUNY, Hunter C	NY
Costigan, Lucia H.	Ohio S U	OH
Cruz, Arnaldo	Fordham U	NY
Durham, Carolyn	Texas Christian	TX
Ferreira, Ana Paula	UC, Irvine	CA
Finch, Patricia	Centre C	KY
Finnegan, Pamela	Tulsa, U of	OK
Fonseca, James	Molloy C	NY
Galvan, Delia	Cleveland S U	OH
Garcia, Kay	Oregon S U	OR
Gossy, Mary	Rutgers, NBruns	NJ
Howe, Linda	Wake Forest U	NC
Jaramilla, Eduardo	Denison U	OH
Johnson, Anita	Colgate U	NY
Johnson, Cleveland	Spelman C	GA
Kline, Carmenza	James Madison	VA
Mejias-Lopez, W.	NewHmpshire,Uof	NH
Mentley, Carl	Alma C	MI
Monegal, Antonio	Cornell U	NY
Moore, Suzanne	W Carolina U	NC
Mukhopadhyay, A.	Bridgewater S	MA
Nolla, Olga	U Metropolitana	PR
Norris, Nancy	W Carolina U	NC
O'Connell, Joanna	Minnsota,TwnC	MN
Ocasio, Rafael	Agnes Scott C	GA
Pedersen de Castañeda, V.	Concordia, Mrhd	MN
Pollack, Beth	New Mexico S U	NM
Porras, Jorge	Sonoma S U	CA
Quinn, Robert	Millsaps C	MS
Quintero, Maria C.	Bryn Mawr C	PA
Rice, Mary	Concordia, Mrhd	MN
Rotker, Susana	Rutgers, NBruns	NJ
Rusciolelli, Judith	Mdl Tennessee	TN
Scarborough, C.	Cincinnati, U of	OH
Schmidt-Rinehart, B.	Ashland U	OH
Shea, Maureen	Tulane U	LA
Sieburth, Stephanie	Duke U	NC
Thacker, Shelby	Asbury C	KY
Vinuela, Miguel	Gettysburg C	PA
Williams, Tamara	Hamilton C	NY
Williamsen, Amy	Arizona, Tucson	AZ
HIRINGS TO TENURE		
Fernandez, James	New York U	NY Yale U
Flores, Juan	CUNY, Hunter C	NY CUNY, City C
Gonzalez-Casanavas, R.	Kentucky, U of	KY Catholic U
Gonzalez-Perez, A.	Penn S U	PA Michigan S U
Hampton, Janet	G Washington U	DC Distrct Columbia
Melendez, Priscilla	Penn S U	PA Michigan S U
Mirrer, Louise	Minnsota,TwnC	MN Fordham U
Nelson, Ardis	E Tennessee S	TN Florida S U
Ralev, Harold	HoustnBptst [NTG]	TX Houston, U of
Ramon-Resina, Joan	SUNY, Stny Brk	NY Northwestern U
Ross, Kathleen	New York U	NY Duke U
Sainz, Gustavo	Indiana, Blmngtn	IN N Illinois U
Schwartz Lerner, L.	CUNY, GradCntr	NY Dartmouth C
Soufas, C. C.	Tulane U	LA Louisiana S U

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RECRUITMENT

Positions Available

Frances L. and Edwin L. Cummings Chair in American Studies
The College of William and Mary

Applications and nominations are requested for a professorship established for minority Americans through a generous gift of The Frances L. and Edwin L. Cummings Memorial Fund. The appointee, whose work may be in any field that will contribute to the American Studies program, will hold a joint appointment in one of the college's liberal arts departments. A research emphasis after 1825 is preferred but scholars specializing in earlier periods may apply. The chair is open to younger scholars at the rank of associate professor as well as more mature scholars at the professor rank. A doctorate, evidence of significant scholarship, and outstanding ability in teaching at the graduate and undergraduate level are required. Compensation will reflect rank and experience. Review of applications will begin on February 15, 1995, and continue until the position is filled.Contact: Chair, Cummings Professor Search Committee, The American Studies Program, The College of William and Mary, P.O. Box 8795, Williamsburg, VA 23187-8795 .

The College of William and Mary is an EO/AA university. Members of underrepresented groups (including people of color, persons with disabilities, Vietnam veterans and women) are encouraged to apply.

Material Culture/American Studies Position
The College of William and Mary

Entry level, tenure eligible position in the study of material culture. Preferred fields: 19th and 20th century African American material culture, folklore, vernacular architecture and the built environment. Subfields might include, but are not limited to, historical archeology, anthropology, ethnography, folk art. Teaching includes graduate courses, research direction, undergraduate lecturing and seminars. Applicant must have completed the requirements for the Ph.D. by August, 1995. The appointee will hold a joint appointment in American Studies and an appropriate home department (i.e.:Anthropology, History, etc.). Review of applications will begin February 1, 1995, and will continue until the position is filled. Applicants should submit vitae, writing samples, and three letters of recommendation to: Chair, Search Committee, American Studies Program, College of William and Mary, P.O. Box 8795, Williamsburg, VA 23187-8795.

The College of William and Mary is an EO/AA university. Members of underrepresented groups (including people of color, persons with disabilities, Vietnam veterans and women) are encouraged to apply.

CONFERENCE CALL

To Attend

Conference Announcement

Gurt '95

Georgetown University Round Table on Languages and Linguistics

Linguistics and the Education of Second Language Teachers:
Ethnolinguistic, Psycholinguistic, and Sociolinguistic Aspects

Main sessions: March 8–11, 1995; Pre-sessions: March 6–8, 1995; Georgetown University. Chaired by James E. Alatis, Ph.D. Contact: Carolyn A. Straehle, Coordinator, School of Languages and Linguistics, Georgetown University. Washington, DC 20057-1067. Tel: (202) 687-5726 / Fax: (202) 687-5712 / E-mail: gurt@guvax (bitnet) or gurt@guvax. georgetown.edu (internet).

You may correspond with Linguafranca's editors on the Internet at:

edit@netcom.com

CONFERENCE CALL

To Attend

Sex & Gender in the Middle Ages

JUNE 26 – JULY 28, 1995

MEDIEVAL INSTITUTE UNIVERSITY OF NOTRE DAME

NEH SUMMER INSTITUTE

The purpose of this institute is to help teachers in a variety of humanistic fields to become more aware of the current scholarly debates over important topics generated by recent studies of sex and gender in the Middle Ages, and to integrate these themes and issues into teaching.

Speakers include: Kathleen Biddick, Joan Cadden, Carolyn Dinshaw, Edward D. English, Joseph W. Goering, David M. Halperin, Mark D. Jordan, Julius Kirshner, Peggy McCracken, and Pamela Sheingorn

For application information contact: Edward D. English, Director, English.2@nd.edu. or write NEH Institute: Sex and gender in the Middle Ages, Medieval institute, 715 Hesburgh Library, University of Notre Dame, Notre Dame IN 46556-5629.

Deadline: March 1, 1995

This institute is supported by a major grant from the National Endowment for the Humanities, an independent agency.

THE CALVIN CENTER FOR CHRISTIAN SCHOLARSHIP announces

"CHRISTIANITY AND CULTURE IN THE CROSSFIRE"

AN INTERDISCIPLINARY CONFERENCE: APRIL 27 TO APRIL 29, 1995

The conference will explore the so-called culture wars and the bearing of Christian commitment on the disputed questions of relativism, feminism, and cultural diversity and post-modernism.

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Details: CCCS, Calvin College, Grand Rapids, MI 49546; (616) 957-7162 / e-mail:romnd@calvin.edu.

NEH Summer Institute for College and University Faculty

The American Studies Program at University of North Carolina at Chapel Hill announces a five-week Summer Institute, supported by the National Endowment for the Humanities, for college and university faculty at all ranks, on the topic

The Thirties:
American Literature, Art, and Culture in Interdisciplinary Perspectives.

The dates of the institute are July 2 – August 4, 1995. Information about application is available from: Professor Joy Kasson, American Studies Curriculum, CB# 3520, Greenlaw Hall, University of North Carolina, Chapel Hill, NC 27599-3520; (919)962-4062. Applications must be postmarked by March 1, 1995.

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Narrative & Rhetoric in the Law

Sponsored by
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"Storytelling" in Legal Discourse
Daniel Farber, Martha Minow, Harlon Dalton, Richard Delgado, Charles Fried, Anthony Kronman

The Construction of Cases
Alan Dershowitz, Robert Ferguson, Pierre Leval, Janet Malcolm, Robert Weisberg, Carol Rose

Excludable Stories
Peter Brooks, Paul Gewirtz, Elaine Scarry, Louis Michael Seidman, Jack Balkin

"It Is So Ordered": Stare Decisis & the Rhetoric of the Judicial Opinion
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Publishers

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Female painter seeks male poet for lusty mountain living. Use your imagination. Send poem to: Las Trampas Project, Rt. 6 Box 179, Sante Fe, NM 87501. Kitchen dancing essential!

GWM, 39, Ph.D. seeks similar 19th century Brit. Lit. afficionados for correspondence, fun? Write to Box 313, 1701 Broadway, Vancouver, WA 98663.

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Personals

SWF, 39, seeks intelligent, non-smoking, emotionally available man in Boston area for friendship and lifelong romance. Me: nonacademic professional, quiet, sweet, independent, intellectually alive. cswain@world.std.com or LF Box 308.

Young male Asian-American attorney (social science master's degree) in California seeks talkative female reader of *NYT*, *New Republic*, or *Lingua Franca* for endless conversations. LF Box 309.

21st-century literary biophysicist seeks woman, 40s, to provide lit-crit of 19th century Russian novel, companionship, and maybe more. (Administrative power-games turn me on.) Call Vronski (617) 964-1289; or write LF Box 310.

Cleveland woman, 40s, successful academic with hidden hippy streak, seeks a gentle, intelligent man with great personal warmth and Ben and Jerry's values. ddavis@trans.csuohio.edu or LF Box 311.

MF Psych student, philosopher manqué, seeks internet romance with philosopher to discuss alternate solutions to rationally insoluble problems, e.g., mind, body and freewill. Contact zethren@chaph usc.edu. P.S. My husband won't mind if and only if your wife won't mind.

To AG from DF—Love, when two little angels are put to bed, let's splash in the Nile and invade each other's orchards. frankd@math. ias.edu.

Are you kind, interesting, playful independent, adjusted? Do you like to talk, listen, move, think, read laugh? Me too. College teacher now available for fun, good conversation more. Divorced, 52", early 50s Southern Vermont. LF Box 312.

Chicago. Cute, smart, inventive spacy writer/artist/academic who researches Jewish history looking fo SJM to have fun with, etc. Me: SJF 39, Buddhist/Quaker tendencies speak French, avoid smokers. Rec Emma, P.O. Box 578-599, Chicago 60657-8599.

To My Pookie Lamb Chop–You mak my (heart) swing—I love you Honey!

Respond to Personals by mail at:
Lingua Franca Personals, Box ____
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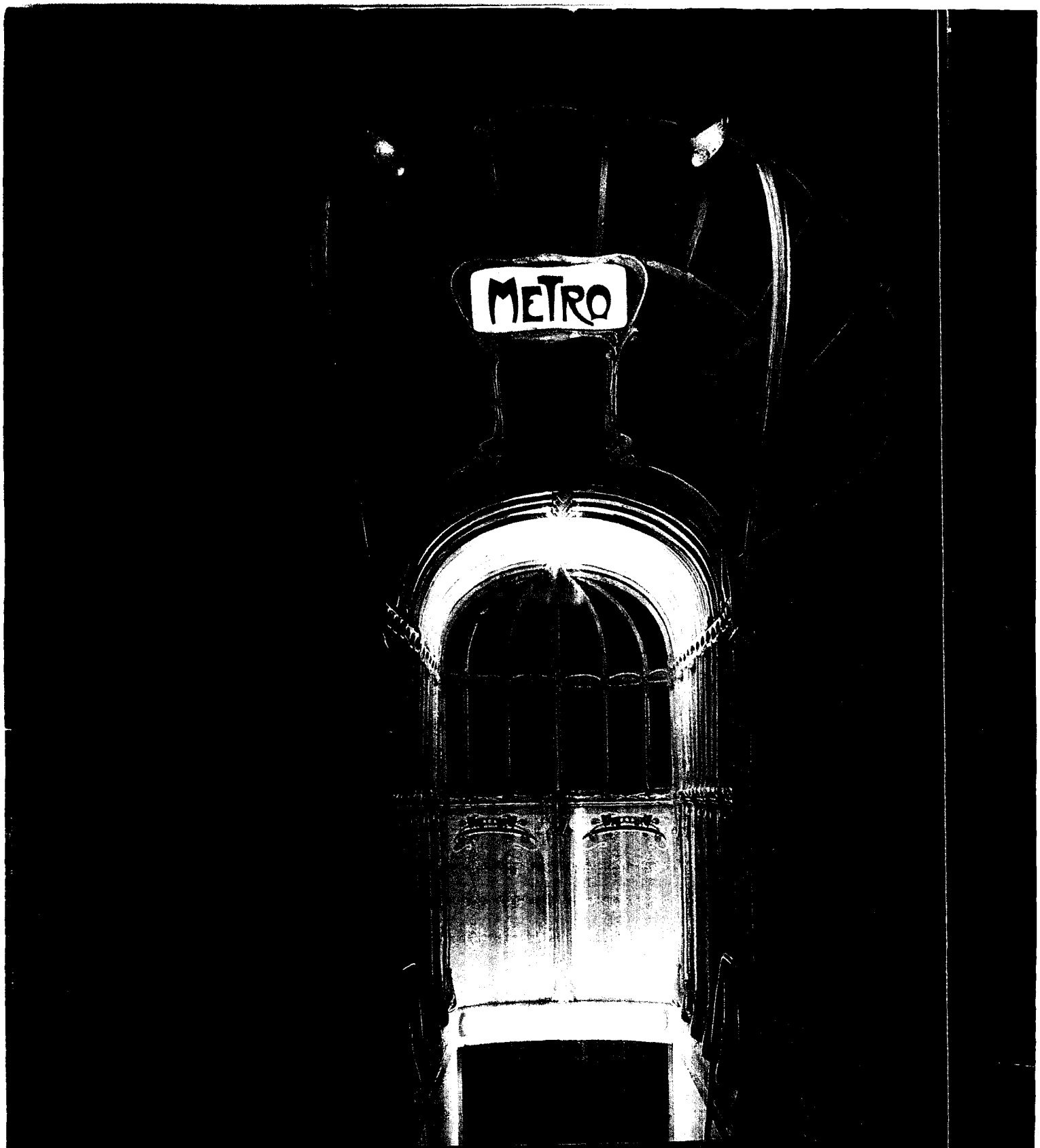

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